CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 2.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 9, 1847. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

TEMPERANCE.

From Dr. Gannett's wise, earnest, excellent discourse before The Boston Young Men's Total Abstinence Society, we copy a few paragraphs. Do our clergymen generally, and especially those who are connected with the most influential congregations, take as strong ground as they ought on this subject? Have they not permitted the mistakes and extravagances of the Temperance party to cool down their zeal and prevent them from taking, in their example and their teaching, the stand which they should take on so important a matter? And now as the efforts of those who have been most active are released, and the cause is going back, shall not we, with new energy, put our shoulders to the wheel, and push it forward with all our strength? And will not the influential portions of the community, the active business men, and all who have the good of society at heart, come forward and help on the good work? Shall this enemy of God and man, who goes thruogh our midst wasting the substance of our friends, destroying their health and life, their characters and their souls, be permitted to go on unmolested, scattering fire brands and death? It certainly becomes us to consider well what our duties are, and to let no fear of giving offence, no refined self-indulgence, stand in the way of our duty.

Dr. Gannett, after speaking of some of the mistakes in the Temperance movement, adds:—

"Even the *pledge*, important instrument as it has been in the prosecution of this work, may be trusted too much. It is not enough that a man has been brought to sign the pledge. He is not therefore saved nor safe. He may relapse. Why should he not,—unless you have put some stronger curb on his appetite than his assent to an obligation, however solemn, given perhaps in a moment of transient compunction, or under the temporary influence of example? I confess that the efficacy of the pledge seems to me one of the most remarkable circumstances in the history of this cause,—a moral phenomenon; which probably has its explanation in the fact, that the individual feels himself *committed*, having taken that first step which often requies a greater effort than all which may follow, and in the yet more important consideration, that while under the influence of a sincere, though sudden and in itself often evanescent resolution, he has time to review his course of life in sober thought, and summon to his aid the principles of duty on which he may lean in his future path of amendment. It is on these principles, the principles of moral and religious duty, that he must place his dependence, and that we must place our dependence for him. He must be a reformed man at heart, if he mean to abide in the external purity which he has promised to observe. Is it not one of the faults of our age, that it relies too much on a superficial virtue, without keeping in mind the necessity of inward conviction, firm, enlightened and humble? It need not surprise us, that the moral enterprises of the day are affected by this error; but it does become us to rescue them, if possible, from the taint of this worst of heresies.

Among the obstacles which the Temperance Cause has been required to surmount in its successive stages, is undoubtedly the reluctance to appear in its behalf which has been shown by persons of wealth and influence. Its success, notwithstanding the little support it has received from them, is a proof that a good work may advance without their aid. And it is true, as every one knows, that the active friends of any philanthropic movement are seldom drawn from those classes whose social position best enables them to give a tone to opinion and manners. Yet it cannot admit of question, that their co-operation would be of essential advantage. How far it has been lost through a lack of good judgment on the part of those who have been prominent in this movement, it may not be easy, nor of much importance to determine. We must all acknowledge that zeal has sometimes outrun discretion. Nothing can be more unwise, scarce any thing more wrong, than to inflame the minds of one class in the community against another class whose sympathy is needed to the accomplishment of an end which all should regard with anxious interest. A speaker at a Temperance meeting who labors to implant or increase an unkind feeling in the poor towards the rich by holding them up to reproach or scorn, abuses a sacred opportunity and desecrates a holy cause. The divisions in society are wide enough now, without seeking to make them yet greater hindrances to a community of feeling. Bridge over the chasms, fill them up if you can; but, for the sake of humanity and all its hopes, do not labor to make them still more effectual interruptions to that union of hearts and hands without which the Christian idea of society can never be realized.

Injudicious as may have been the course taken in some instances by the more strenuous friends of Temperance, a much greater mistake has been committed by those who, when they might have contributed largely to the spread of principles which would secure the moral regeneration of society, have from any motive withheld their countenance and declined laboring side by side with those who had dedicated themselves to this noble enterprise. From any motive, I say,—unless it were a conscientious disapproval of the design; which we should hesitate to impute to any one. If their tastes are offended by some of the forms of expression or action which have been adopted by others, that is a poor reason for standing aloof, as would be given by one who, seeing others engaged in saving men in imminent peril of life, should refuse to assist them because they did not use just such methods or just such language as he might prefer. If they indulge a feeling of superiority which leads them to look on the work which these philanthropists have undertaken as hardly fit for their hands, why then shame on their contemptible arrogance, as anti-Christian as it is anti-republican in its character. If they apprehend a decrease of their wealth from a diminution of the sources whence it is drawn, then it is the time to speak to them frankly and kindly. Addressing them in this spirit, I would "reason with them of righteousness, temperance, and a judgment to come." I would say to them, "Friends, you mistake your interest as much as your duty. Money is not the end for which you should live, nor the means on which you should rely for your happiness in this world. A clear conscience is the best possession here, and the justification of such a hope for the future as the Mines of Mexico and Peru could not give you. You cannot keep a clear conscience while you willingly amass property at the expense of other's characters. If your pecuniary gains are secured by their moral losses, you are carrying on a business which you have no right to carry on a moment longer. Close your counting-rooms, if against the entry of so much profit on your books your own knowledge of what you are doing must compel you to admit might be written down---so much virtue destroyed, so much misery produced, so much ruin caused. Turn the key in the doors of the houses or the shops which you have leased for bad uses, and let them remain unoccupied till they fall to the ground, rather than become through them, no matter how indirectly, the authors of sin and all its consequences. So you reply, that if you take this course you will become poor men? Be poor then, but be *honest* men, dealing uprightly with your neighbor and with the community. It is not honest dealing, to take from another in exchange for what you give him, not only the money which he agrees to pay you, but the integrity of soul, the fair reputation, and the moral influence which he has no right to part with. Do you say it will be taking the bread out of your children's mouths? Better that they should be deprived, even through your decision, of the means of earthly sustenance than that the spiritual life of others should be starved and poisoned. But there is not the least ground for these extravagant suppositions. You can get bread for yourselves and your children, and every thing that is necessary for their comfort or your own, without doing that which makes you pander to the vice of the city. Oh, ye traders and ye capitalists! ye men who sell, or who suffer to be sold where you might prevent it, that which, under the circumstances in which it is sold, you know must produce an unspeakable amount of evil! think, think of what you owe to yourselves. I approach you with no disposition to irritate or humble you. From sincere love I would set this matter before you in the light in which it ought to be viewed. You do not mean to injure the community; and yet what terrible wounds you inflict on its order, its peace, and its moral sentiment. You do not mean to harm yourselves; and yet what injustice you do to your own higher nature, to those feelings of generosity and compassion which you are smothering, those convictions of right which you are resisting and beclouding. You do not mean to lay up for yourselves a fearful retribution; yet how will you meet that judgment which a righteous God will pass on those to whom he has committed opportunities of usefulness which they have turned into occasions of most disastrous action on their fellow-men? Oh, consider your ways. "Deal courageously" with this matter, and doubt not "the Lord will be with the good."

And ye who have stood at a distance, looking coldly, if you looked at all, on this movement for the recovery of those who were the miserable slaves of appetite, and for the removal of the temptations through which they were betrayed, and multitudes more will be betrayed, to ruin! how can you justify yourselves in this insensibility? How can you be acquitted of blame, while you neither utter a word nor lift a finger to help on an undertaking that originates in such pure motives, and aims at such a glorious consummation? Your co-operation is needed. Your influence should be thrown on the right side. Now it is given against the reform of social abuses and the removal of the maladies which have affected not only the surface, but the very constitution of society; for your passive resistance has the effect of active opposition. It is interpreted by many as disapproval of the principles and measures involved in this enterprise. It discourages many who are desirous to do right. It emboldens many who are willing to do wrong. You incur a fearful responsibleness by the course which you pursue. Do not consent to bear such a responsibleness. For your own sake, cast it from you. For the sake of those whom you love, cast it from you. For the sake of your fellow-citizens, for the sake of coming generations who will feel the influence transmitted from the present time, cast it from you. Oh men of business, men of leisure, scholars, merchants, politicians, ye whose opinions are quoted, whose example is followed! say not that you will leave this cause in the hands of others who understand it better or can manage it better than you. No, they cannot understand it better than you,—you, the intelligent and the thoughtful. They cannot manage it so well without as with you,—you, whose, words carry a weight of authority, and whose lives act upon the community with a force, which do not belong to those of other men. I plead with you in behalf of weak and failing humanity. I plead with you in the name of Christ and God. I beseech you, I conjure you, nay, may I not require you as men of principle and of faith, to place yourselves among the friends of this Reform.—Deny yourselves the indulgence that may be harmless to you, but becomes a stumbling-block in your brother's way. You cannot doubt the justice of the Apostle's declaration,—'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.' Cannot you live up to this rule,—'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' I know you can. Be ye the brave and generous disciples of Jesus Christ."

We do not often come across anything of the kind so much to our taste as the following extracts, which have been kindly furnished by a friend who, we trust, will pardon us, if we copy from a private note accompanying them a few sentences by way of introduction. "The little book containing them is entitled The Mount of Olives, or Lectues on Prayer, by Rev. Jas. Hamilton." The portion I copied struck me forcibly as a model of popular preaching, and the use made of II Tim. iv. 16. 17. I could compare to nothing but Herder's fashion of turning a bare text of Scripture into a brilliant oriental picture—apples of gold in a net work of silver. I have a high opinion of the talent of pouring life into the dead letter of texts, so familiar to the mind, that they pass through the ear without exciting one image on the brain. Father Damon of West Cambridge was the only clergyman I have ever known, who could be said to have a gift in this line; and I have known him to so dramatize the Bible, that old and young, wise and simple, would hang on his lips as on an accomplished actor. But the perfection of this style was attained by Pere Segneri, a Florentine preacher of the 17th century, many volumes of whose sermons, written in the purest Italian, I have read with perfect delight on account of this excellence."

THE PRESENCE OF CHRIST.

Extract from a sermon of the Rev. James Hamilton,—text—"Lo! I am with you alway."

"Christ's presence is sustaining. The Apostles were wonderfully calm and collected men.—People, considering that they were, many of them, unlearned and ignorant, were amazed at their dignified composure in most difficult circumstances. It was scarcely possible to alarm or agitate them. When brought before kings and rulers, it was usually their judges who trembled, but they themselves were tranquil. And Paul tells us the secret of it. When he himself was brought before Cæsar, it was an agitating occasion. Nero was a cruel prince, and the people looked on his palace much as they would have looked on a leopard's den. An order has arrived to bring the Galilean prisoner to the Emperor's judgment hall. The Apostle had just time to warn a few friends; and like enough they came and condoled with him, but they thought it prudent not to go with him into court. It might compromise their own safety, and it could do him no effectual good;—and he did not urge them to it to the very brim. It is up on the green to-night, and had the cowslips been in bloom they would all have been drowned. Yes—and that thump on the window. It is the old cedar at the corner of the house, and as the wind tosses his stiff branches they bounce and scratch on the panes of glass, and if they were not very small they would be broken in pieces. And then she goes on to tell how this very night there are people out in the pelting blast, whilst her little boy lies warm in his crib, inside of his curtains; and how ships may be upset on the deep sea, or dashed to pieces on rocks so steep that the drowning sailors cannot climb them. And then perhaps she ends it all with breathing a mother's prayer, or he drops asleep beneath the cradle hymn.

And why describe all this? Because there is so much practical divinity in it. In the history of a child, a night like this is an important night, for it has done these things. It has explained some things which, unexplained, would have been a source of constant alarm—perhaps the germ of superstition or insanity. It has taught some precious lessons—sympathy for sufferers, gratitude for mercies, and perhaps some pleasant thought of Him who is the hiding place from the storm and the covert from the tempest. And then it has deepened in that tender bosom the foundations of filial piety, and helped to give that parent such hold and purchase on a filial heart as few wise mothers have ever failed to win, and no manly son has ever blushed to own.

Then for the parallel. "As one whom his mother comforteth, so the Lord comforteth his people." It is in the dark and boisterous night of sorrow or apprehension that the Savior reveals himself nigh. And one of the first things he does is to explain the subject matter of the grief, to show its real nature and amount. It is but a light affliction. It lasts but for a moment. It is a false alarm. It is only the rain-drift on the window—wait till day dawns and shadows flee away. Wait till morning and you will see the whole extent of it. And then the next thing that he does is to teach some useful lesson. And during those quiet hours when the heart is soft, the Savior's lessons sink deep. And last of all, besides consolation under the trials and peaceful fruits that follow it, by this comforter-visit, the Savior unspeakably endears himself to that soul. Paul and Silas never knew Christ so well nor loved him so much as after that night which he and they passed together in the Macedonian prison. And the souls on which the Lord Jesus has taken the deepest hold, are those whose great tribulations have thrown them most frequently and most entirely into his own society.

But we hasten to a close. We have seen the meaning of the words so far—Lo, I am with you alway; I am with you to succor in temptation, to strengthen in duty, to guide in perplexity, to comfort in sorrow. From the instant you become a disciple I am with you all along I am with you every day. All your life I am with you—and at death!—at death *you are with me*. That's the difference. At present I am always with you, but you are not always with me. At present Jesus is constantly near his own, but his own do not constantly desire to be near to him. Here it is only by faith that believers enjoy his presence. There they shall see him as he is. Now the Lord Jesus follows his own whithersoever they go, but they do not always follow him. Then it will be different, for they will follow the Lamb whithersoever he goeth. All that is wanting to complete the promise is what death's twinkling will supply. Now it is, "Lo, I am with you alway," and then it is, "And so shall *we* be ever with the Lord."

"Ever with the Lord." At once and forever. At once—for absent from the body we are present with Him. So near is Jesus now, that, like the infant waking from his dream, it looks up, and lo! she sits beside it—waking up from this life-dream, the first sight is Jesus as he is. At once—no flight through immensity—no pilgrimage of the spheres—for the everlasting arms are the first resting place of the disembodied soul—it will be in the bosom of Immanuel that the emancipated spirit will inquire, "Where am I?" and read in the face of Jesus the answer, "Forever with the Lord." *Forever*—to be with him for a few years, as one way with another John and Peter were—to be with him one Lord's day as the beloved disiple subsequently was—to be with him a few moments, as Paul caught up into the third heavens was—how blessed! but to be ever with the Lord—not only to-day, but to-morrow—nay, neither to-day nor to-morrow, but now, now, now, one everlasting now!

Forever with the Lord!
Amen, so let it be;
Life, from the dead is in that word—
'Tis immortality.

THE CHURCHES.

We hope that the example set by Episcopalians, in a few instances, in establishing free Churches, may become common among all denominations. It certainly is the practice most consistent with the spirit of Christianity. If there be any spot, where rich and poor should meet together on the same lowly level, it is in the house of worship. We copy the following from the Witness.

FREE CHURCHES.

Among the promising indications of the future growth and efficiency of the Church, is the increasing disposition, on the part of those to whom God has graciously granted the means, to establish *free* churches. Such Churches are multiplying in our large cities, and afford gratifying evidence that our Church is awaking to her duty to follow the example of her divine Head in preaching the Gospel to the poor. It is not less interesting to observe the continued development of the same disposition in the Church of England. Our readers must have noticed, under our head of English Church News, the accounts of the consecration of many Churches, within the last two years, which have been built by individual munificence, and which are to be forever *free*. In many other instances, a portion of the sittings have been reserved for the free use of the poor, through the pious liberality of those who feel it a privilege to consecrate a portion of their substance to the service of God and his Church.

We notice by the last Churchman that the Rev. Mr. Grigg, who, has been instrumental in establishing a free Church in the city of New York, known as the Church of the Crucifixion, and having left it in charge of an efficient pastor, is about to open another place of worship, where the sittings are to be free. The following is an extract from the notice signed by Mr. Grigg, to which we have already alluded:

"I intend, by the grace of God, if sustained, to establish another Episcopal Free Church, under the title of the Holy Martyrs, whose services will be held for the present, from Sunday next, in the Military Hall, Bowery, opposite Spring street, to be located hereafter, between St. Stephen's and St. Mark's Churches. It is my determination, with this view, to discover, if possible, every unlocated family and individual in that district, and induce them to prepare for the kingdom of heaven, through the means appointed in the visible Church, and by distributing religious tracts, with the Bible and books of Christian instruction, to arouse a fervent spirit of inquiry upon the value of the soul, the church, eternity and heaven."

The following notice of this new organization, is taken from the New York Mirror:

"The increase of free churches in this city is an indication of the spread of apostolical religion, highly encouraging to Christian people. The Episcopalians have been foremost in this good work of literally obeying the precepts of the great Head of the Church, and preaching the Gospel to the poor. At a meeting of the Episcopalians, held last week, to consider the propriety of establishing a free Church between St. Stephen's and St. Mark's, in the Bowery, it was resolved to organize the "Episcopal Church of the Holy Martyrs," of which the Rev. John Grigg is to be the minister. The services of the new Church will be held for the present in Military Hall, No. 193 Bowery."

The divided attention we often give to discourses at Church, is a habit very injurious to the memory. We suffer our imagination to make a short excursion, and then recall it to the Sermon, without seriously determining to follow one or the other. In this irresolute state, we neither attend to our own thoughts nor to the preacher; and we return home with our ideas confused, and our impressions too indistinct to be remembered. [N. A. Haven.

For the Register.

GREAT CITIES.

We have lately read with pleasure a work by Robert Vaughan, D. D., President of the Lancashire (Eng.) Independent College, upon "The Age of Great Cities." We know of no treatise better calculated to meet all the perplexities, doubts and misgivings that occur so readily to the mind in relation to the growth of cities and large towns. Dr. Vaughan, admitting the evils, and blemishes af great cities, yet maintains with evident plausibility that the progress of civilization and the advancement of intelligence, morals and religion are dependent upon the existence of large towns. The work in question is worthy of most serious and general attention. We cannot forbear from making a few quotations.

"A national education, which gives a nation neither religion, nor morality, nor civil liberty, nor political liberty, is not worth having.

"Education is a word of large meaning. It should not only teach men what they owe to other people, but what they owe to themselves. It should not merely teach men how to write their names and how to cast accounts, but how to be observant of the morally expedient, the honorable, the virtuous, and the devout,—of all matters bearing upon the formation of the character, and the relations and duties of life.

The object of the government "is not to educate the people, but to assist the people in educating themselves."

All of Dr. Vaughan's views upon the great subject of education appear to be equally sound and comprehensive. He justly gives decided prominence to their logic. His work, in this relation alone deserves an attentive perusal. The few extracts that we have made are fertile in hints and suggestions and truths that cannot be too deeply impressed upon the friends of the youthful but growing cities of our own country. We add a few passages upon the more immediate object of the volume.

"Society in this more advanced state possesses eminent advantages, if its appearances be only rightly employed.

"Hence in the times which have now opened upon us, it is towards the dangers which are attendant on men as resident in cities, and especially in great cities, that the general solicitude of the Christian, the patriot, and the philanthropist, will need to be especially directed.

"Intelligence, freedom, citizenship, property—these are the sources of patriotism coveted by the wise and humane"—and these it is clear, are the fruits of great cities.

"Experience is everywhere in favor of this view. In all times of trial the commercial states, both of the ancient and modern world, have shown themselves capable of brave and patriotic effort, and on a scale which no people have surpassed.

"Where over the wide surface of history do we meet with more generous or noble displays of this feeling than in the United Provinces—a band of small commercial states, which having wrung their own freedom from the grasp of the most potent monarchy in Europe, everywhere crossed the path of the despotic like an impassable rampart, and became during more than two centuries, the great defenders of the civil and religious liberties of Protestant Christendom.

"Much of this spirit may still be seen in the states of the American Union.

"In the progress of civilization with every new form of evil, there comes, as by a law of Providence some new form of good to counteract it.

"We do not make our way either by underrating the good agency which is in operation, or by overrating the evils which seem to bid defiance to that agency. If large towns may be regarded as giving shelter and maturity to some of the worst forms of depravity, it must not be forgotten that to such towns, almost entirely, society is indebted for that higher tone of moral feeling by which vice is in so great a measure discountenanced, and for those voluntary combinations of the virtuous in the cause of purity, humanity, and general improvement, which hold so conspicuous a place in our social history.

"The man who would be successful must 'take up his cross and deny himself.' In the case of no people, perhaps is the doctrine more strikingly illustrated than in the history of the Anglo-Americans,—"in the northern states of the American union we find some of the most industrious and religious portions of the northern world, the industry of the people being favorable to their piety, and their piety in its turn being favorable to their industry.

"We possess in Christianity the true religion, which the nations of antiquity did not possess; and in our Protestantism, the purer, healthier form of Christianity, which had not been the lot of many nations bearing the Christian name. In the Gospel, as professed by us, there are means of preservation which under the divine blessing, may operate so wholesomely on our social condition, as to save us, in a good degree, from the dangers of wealth and power.

"Christianity, at present the only religion of enlightened man, is destined to become the religion of an enlightened world. Happy the man who has learnt to rest his own hope upon it, and whose most coveted pleasures are derived from the prospect of its ever augmenting influence upon the condition of humanity on earth and in heaven." S.

PRESIDENT WOODS ON PEACE.

We find the following sketch of part of an address by President Woods to the graduating class, in the Gospel Banner, which gives credit to it to the Maine Inquirer:

"His text was in these words, 'Blessed are the peace-makers; for they shall be called the children of God.' The subject of the discourse was Peace. Peace finds its home, and dwells in its fullest perfections, in the bosom of the Almighty. With him all is peace. Justice and mercy, freedom and necessity, although dwelling in him in the utmost completeness, yet do so without the least discord and in the most perfect consistency with each other. And in all the works of his hand, God has left the impress of this glorious attribute of his character. The minutest insect, the smallest particle of organized matter, every object of his power, even to those worlds and systems of worlds which compose the material universe, are filled and pervaded with this perfect harmony. In the creation of intelligent beings, from the highest archangel down to the lowest of men, all was done in perfect peace. But this peace, that once pervaded all things, was destroyed by sin. The revolt, which began in heaven, has extended to the earth and hence the discord and strife with which the earth is filled. Still, even here the God of peace is the Sovereign Ruler; and he has provided a way by which the lost peace is to be restored.—He sent his Son to engage in the mighty work; at whose birth angels sang, 'Peace on earth, good will to men.' Through his instrumentality peace shall fill the earth, and political, religious, and personal discord cease. And not only here, on the earth, but through the entire universe, shall peace be established. God is carrying forward the work to this glorious consummation, and has given a pledge of its fulfilment, by 'having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth.' 'For it pleased the Father that in Christ should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven.'—But after all that the gospel has done, and all it is destined to do, it is melancholy to reflect that so little of this peace is to be seen. Even now, in the middle of the nineteenth century, the world is filled with the elements of contention and discord. International hostilities, party violence, sectarian strife, and personal animosities still exist, showing that peace does not reign in men's breasts. Man has an agency in the great work of restoring peace to the world. Whenever any of us study the things that make for peace, when we put away angry passions and vindicate moods from our own hearts, and cherish kindness, good will, and love to the race, we become co-workers with God in the establishment of peace. The Christian Scholar has a responsibility resting, with peculiar weight, upon him. His position in the community is one that enables him to accomplish much in behalf of peace. His example is one that has its influence upon the great mass,—if it be on the side of peace, it may be productive of great good—if on the side of discord and strife, it would do much evil. The subject was most affectionately commended to the attention of the young gentlemen comprising the Senior Class. They must soon go forth into this world of change, of conflicting interests, and conflicting opinions. They could not shrink from the responsibilities that would rest upon them, and should meet them manfully. He exhorted them to remember that a blessing was promised to peace-makers. They should not fail of the reward, if they sought it by the cherishing of the sentiments that lead to peace. They should meet with many conflicting parties, each pursuing its own selfish ends,—the different political organizations, the great divisions of the Christian world and the conflicting elements of conservatism and reform. He would not exhort them to keep entirely aloof from these different parties; on the contrary, he would have them join with those which appeared to be nearest the truth, and best adapted to subserve the great interests of peace. But, at the same time, he would warn them against the narrow view which regards all of truth and goodness to be comprised within the nut-shell of a creed, or sect, or party. Each of these political, religious and social divisions, as erroneous as some of them are in their theories, has yet something of truth on its side, and is purposely designed by an all-wise Providence to bring out, defend, and illustrate some great fundamental idea. It would be useless, and worse than useless, to attempt to bring about union and peace by keeping distinctive features out of sight. On the contrary, he would have them concede to them to whom they found themselves opposed whatever of truth their systems contained, and endeavor, not by denunciative and hard words, but by manly, Christian arguments, to convince them of what is erroneous. It is by a course like this, that these conflicting opinions shall be reconciled, and the golden mean, wherein truth resides, be discovered and uniformly adopted. In this way only is peace to be introduced where all now is discord and confusion."

TEMPTATIONS OF YOUNG MEN.

Young men in cities are peculiarly exposed to three temptations:

First, *Appetite*. Eating and drinking for pleasure is a general characteristic of young men. But the advice of wisdom to them is, "Be not among wine bibbers and gluttons." "Wine is a mocker, and strong drink is raging: whoso is deceived thereby is not wise."

Fashion is another temptation. Though profligacy is not confined to men, yet Solomon addresses his admonitions to them, because the profligate of the weaker sex are at first victims of the cupidity of those from whom they have a right to expect protection. Their ruined after-life is one of terrible reprisals. Such beset young men in the city. "For the lips of a strange woman drop as an honey comb, and her mouth is smoother than oil; but her feet go down to death and her steps take hold on hell. Come not nigh the door of her house, lest thou mourn at the last, when thy flesh and thy body are consumed, saying, How have I hated instruction."

A third temptation is *Avarice*. Multitudes desire wealth without earning it. Money, though in itself useless, is the representative of value in every desirable worldly thing. Cities are the repositories of wealth, from which flow rivers of gold and silver. In these the middle aged are daily baptized, and the aged worship on their banks. The young see how, by the touch of gold, splendid mansions spring up, filled with elegance and luxury. They see obscene men worshipped, fools suddenly flattered for their wisdom, the deformed admired as beautiful. They see that wealth can do anything—can command everything.

The young man says, *I will be rich*, honestly, if I can, dishonestly, if I must. But to become rich suddenly and honestly, is extremely uncommon—not to be expected, nor even desired. The records of mercantile history in this city for the last thirty years, show that only three out of a hundred who have engaged in mercantile pursuits have not failed. Three only have succeeded, while ninety-seven have become bankrupt. Earning wealth is a very slow process, especially in a subordinate station, and in these days of intense competition in business. If a young man must have his segars, and wine, and oyster suppers with his companions, he will find it difficult to keep out of debt. He will find the declaration of the wise man to be true—"He that loveth pleasure shall be a poor man, and he that loveth oil and wine shall not be rich." Indulgence and honesty must part company. If he cannot give up indulgence with merry companions, he begins to purloin small sums from his employers; or, if he is in business of his own, he buys on credit, and uses the proceeds in purchasing lottery tickets, or at cards, and makes false statements to his creditors, then forges, then robs, then sinks to infamy.

The ruin of many a young man begins with indulgence in sweetmeats at home, leading him to think too much of the gratification of appetite. At 12 or 13, he puts away such childish pleasures for the more manly segar, for the bowling alley, for the theatre. From such a beginning, it is easy to predict the end, for "the child is father of the man."

We have not only solicitors to tempt, but an enemy within. To do good, requires self-denying effort—to do evil, is easy. In a city, the good are few, the vicious many. The wicked are lavish of their offers of friendship, but no real frendship is proffered, when it is done at the expense of virtue, and they want your money, your wine, your oysters. When these are gone, they will pass you in the streets without knowing you.

Guilt attends upon every violation of the rules of morality. You may yield to temptation, but you cannot be conquered without your own consent. To yield is sinful, and the retribution will be terrible. "Know thou that for all these things God will bring thee into judgment."

As helps against temptation, form correct principles. Employ your time. Satan will have your leisure. Hours spent in loitering about, or in "loafing," as the phrase now is, are pearls trodden in the mire. Remember that your doings are all beginnings—that the eye of God is ever upon you. Enter the path of life. Seek the Savior's richest blessings; this is the path of wisdom, the only path of safety. [Rev. Mr. Cushman.

We copy the following from the Christian Palladium. A few—not all—of the rules may apply to some among us.

RULES OF FAITH AND PRACTICE.

Not found in the Bible, but some think can be proved by the Bible; which I doubt.

BY ELDER N. SUMMERBELL.

Never manifest any peculiar interest in religion, except in times of revival, and then, not until there gets to be quite a good deal of excitement; lest the meetings should be *uninteresting*.

Never talk about the state of religion in your own heart, but, if you talk of religion at all—especially before worldly persons—let it be in the way of finding fault with your minister. This will make you appear as though *you* knew what kind of a man a minister should be.

Strive to believe all the evil reports about your brethren especially should there be one about the minister, this will prove that you have charity. For charity "believeth all things."

Be sure to lay up treasures for your own family, yea, if it be possible, to supply them, down to the thousandth generation—and be careful to let all your charity begin at home—for he that provideth not for his own house, hath denied the faith, and is worse than an infidel.

If there are any members more active and liberal than you, strive as opportunity offers—with great care least you should be esteemed a fault-finder—to make it appear that they are forward and officious; and pretend that you, *yourself*, would do more, were they not so forward.

If the prayer meeting is two or three miles off, and you never attend, say that it is "too far," but be sure and attend every irreligious gathering at the same place, night or day; thus you will convince men, that let others do as they will, as for you, you are determined to know something more than Jesus Christ and him crucified. Also attend a party now and then, to make up for lost prayer meetings.

Do not take a religious paper; it is as much as you can afford, to pay for two political ones.

If anything is said about supporting the gospel, tell them plainly who are *able*, and that you are *poor*: what if you are worth a few thousands.

And when you are taken ill, and death approaches, you may do as such persons have done before you. But least you should want an example, you may take one from a young lady, who took up her residence among her fashionable friends in the city, to whose ways she strove to be conformed. When on her death bed, they inquired of her whether she desired a minister to be sent for to pray with her, to which she replied—"if its fashionable."

A NEW REMEDY FOR PAUPERISM.

This subject may not excite much interest in the New World, but with us it is a serious matter—though not so much so as it was some years ago in England. The population of our large cities has been increasing very much of late. Though we knew nothing of the rapid growth of population experienced in America, yet with us it is rapid enough, considering our circumstances. Berlin has in eleven years (from 1829 to 1840) increased 69,663—the whole number in 1840 being 331,063. The number of paupers in nine years has increased 1,119. The increase is now more rapid by reason of the five railroads, bringing to Berlin thousands who come expecting to make their fortunes. Most of the poor families, however, get in the summer time as much or more than is needful for their support; but in the winter, employment is scarce and provisions are dearer, and they are compelled to pay great interest in pawn-houses. To meet this difficulty, an Institution, or Savings Bank was commenced, to gather the spare money of the poor. But here they got too little interest, and the Institution was little used by those in real need.

A man by the name of Liedke, who had extensive experience as a Poor commissioner, originated a plan for relief, which has attracted much attention both here and abroad. This plan offers to the poor, who will bring their spare money in summer-time, a profit of about 100 per cent. Mr. Leidke, in the beginning of the last year, sent out a prospectus of his plan in his district, including 5,000 inhabitants, in the poorest part of Berlin. Every family was invited to put in, once a week during the summer, what could be spared for winter—say a twelfth, eighth, quarter or third of a dollar. This, continued

thirty weeks, would amount to 2 1-2, 5, 7 1-2 or 10 dollars. The Society would buy turf, wood or potatoes (nothing else) at wholesale prices, and furnish them to the poor for about half the retail winter prices,—thus making for the poor a profit of a hundred per cent., and taking their money when they had it to spare. This plan excluded such families as do not send their children to school.

In the first summer, 358 families put in more than 2,000 dollars. Thus far, experience has proved the plan to be a good one. And when it is generally adopted, as it is expected it will be, we may have 30,000 families that will put in 300,000 dollars, and so bring relief to half a million of people. [Christian Inquirer.

CHRISTIAN REGISTER.

BOSTON, JANUARY 9, 1847.

THE BASIS OF SOCIETY.

"The contrast in the conditions of men is almost terrific. Society does not rest on a Christian basis. Our churches are not portioned out and regulated by Christian principles."—*Christian Register, Nov. 28th.*

Mr Parker's recent discourse "Of the perishing classes of Boston," seems to have given some of our Unitarian brethren of the city, a very healthy electric shock. The above are some of the remarks of the Christian Register elicited by that Discourse. They are pretty broad admissions. The terrific contrast in the conditions of men is seen and read of all men, though rightly appreciated by very few. Many minds seem to be waking up to the subject, and before many generations more shall have come and gone, the claims of the perishing classes will be heeded far and wide, so that these classes shall be found no more among men.

But the basis of society, what is it? The Register says it is not Christian. It surely sits upon some kind of a foundation. What is it? I wish most sincerely that the Register would resume the subject, and show wherein the basis of society is unchristian; and what are the changes, and how to be effected, which will make it what it should be—Christian. Some of us have long believed this to be the case, and have been laboring in an humble way to change its foundation, and make it in all respects Christian. We, of course, have thoughts upon the subject which we are ever ready at proper times and places to communicate to our fellow men. So desirous are we indeed that men should see and remedy the evils under which society groans, that we are frequently led to obtrude our thoughts in this matter upon our fellow men. But our thoughts have come to be regarded as partizan on this subject. People say we have a scheme of our own to defend. This is not wholly true. We have indeed a plan; but it needs no defence. Like all good undertakings it speaks for itself. And it speaks to any who take the trouble to inquire.—We are glad when our fellow men see the same truths concerning society and its basis which are so apparent to us; and especially when those occupying elevated and responsible positions, see and proclaim the truth in this matter. And is it not due from those who instruct mankind either from the pulpit or press, when they see so important a truth, and state it in general terms, that they should show their fellow men what are the needed changes, and, if possible, how they are to be brought about to make the foundation of society what it ought to be? This seems to me their duty.

Then again, he says, the churches are not portioned out and regulated by Christian principles. Are they Christian churches? They profess to be. Would it not be rather paradoxical, to say that Christian churches were regulated by anti-Christian principles! What makes an individual Christian? Is it his principles? Then how can men of Christian principle regulate the very place of their meeting to worship God upon unchristian principles? But let this matter rest with him who is fully competent to decide, and with them who are most concerned in the decision. Will the Register point out distinctly wherein it deems the arrangement of the churches unchristian, and what ought to be done to remedy the evil? It seems to me that the Editor of that Journal would do a great and good work for his own and all other denominations, in and out of Boston, would he take up and handle these subjects at large with his usual ability. Will he do this good work? D. S. W.

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We are glad to copy the above from the Practical Christian, one of the most excellent papers that we see—a paper as radical, perhaps, in its ideas of reform as the Liberator, but always characterized by the calm, gentle and Christian spirit, which becomes the discussion of the most important subject that can engage our thoughts. With respect to the assertion at the commencement of the article, we would only say, that we long ago and often have publicly expressed quite as decided views as now in relation to society and to our churches, and that too without any idea that we were exposing ourselves to martyrdom, although we have spoken this freely among those who, it is generally supposed, would be most likely to take offence.

One other trifling criticism we would make.—Society may be said "not to rest on a Christian basis" and yet not be wholly *unchristian*, still less, anti-Christian. But we have no wish to conceal from our readers or to disguise the fact that society does not rest on a Christian basis.—The central principle of Christianity is love; the central principle of Society, that on which its institutions and distinctions rest, is selfishness.—Self-interest is the ruling impulse of the world. High virtues, generous and noble thoughts, pure and self-denying acts, are to be found among all classes, and we see in the world, even as it now is, a school for the discipline of character and the growth of principles, such as could never exist without temptations and trials. But for the sins of the world, there could have been no Calvary, no exhibition such as we there behold of a divine and Godlike love. The evils of the world, therefore, are not to be regarded as pure, unmitigated evil. In the great system of moral discipline, reaching through eternity, we cannot but feel, that the same wisdom which causes the lily to grow from the mud and the sweetest fruits to draw their nourishment from the refuse of our dwellings, by this strange process transforming the most loathsome ingredients into that which is most beautiful and grateful, may also cause the purest virtues to grow out of the corruptions of society, and in its own good time transform even those who seem to us most vile into examples of shining excellence. We mention this not as an excuse for wrong nor to encourage indifference to sin, but merely as a bright feature in the darkest aspect of things.

But society does not rest on a Christian basis. Our homes are not what they should be. Our business relations, our social intercourse, our political and philanthropic movements, and even our religious organizations, are not what they should be. But what is the difficulty! We are asked to point out wherein they are wrong. It were an endless work to enumerate all the particulars in which they are wrong, and, besides, it could be of little service. Let our churches be made free, so that rich and poor, the honored and unknown, may meet in them with equal privileges. The proud, exclusive spirit may go there still, and find elsewhere the means of tyrannising over those who kneel by the same altar. The church, which in its discipline has most perfectly recognised the equality of all men before their Maker, is the one which has itself exercised the most crushing despotism over the mind, and left its members free in other ways to grind the poor, to oppress the defenceless and stifle the voice of complaint.

Many institutions are bad, and some temporary relief may be gained from judicious reforms in them. But the seat of the evil is in the heart.—Love is the spirit of Christ, selfishness the spirit of the world. Repent and believe is the great doctrine still to be preached. The world must be regenerated before it can be *re-formed*, and just so fast as it is regenerated, just so fast, by the spontaneous action of its own newly acquired life, will it go on reforming all its organizations. Except so far as society is thus prepared for such changes, they cannot be effected, and when it is thus prepared they cannot be prevented. Abolish the laws which demand capital punishment among a people not prepared for the change, and the people themselves without law will seize and execute the murderer. Retain the law after the public sentiment is prepared for the change, and juries will not convict. Laws, here at least, have little power except so far as they are sustained by the public sentiment.

Take again the more thorough and radical system of changes by which our Hopedale friends would reform society. Till men are prepared for it, they will not receive it. Its law is the law of love. Its liberty is the liberty of the sons of God. It is not, therefore, a system of arbitrary rules and regulations to be forced upon the world as a substitute for those which now prevail. Men must be first converted, before they can be fit subjects of this new kingdom, or rather fit members of this new confederacy. And here precisely is the great difficulty of all. It assumes for its basis a state of mind and character for which wise and holy men of all ages have prayed and toiled, but which does not yet exist to any considerable extent. John prepared the way for the Savior by preaching the doctrine of repentance. Christ came with the doctrine of a divine life. For eighteen hundred years his kingdom of righteousness and peace and joy in the holy spirit has been advancing, but not till it is thoroughly established in the hearts of a people thence to diffuse itself through their lives, can a perfect external organization be adopted. Not till then will they consent to receive it, and not till then can it be adopted without mischief. A few devout Christians, each one a new man in Christ, a law to himself may form themselves into a community without the restraints of human law, and find, as far as human frailty may permit a Saint's Rest upon the earth. But let indolent, selfish and ambitious men join with these and their harmony is broken up.

While therefore, we see many things in the organization of society, which we believe ought even now to be redressed; the great burden which presses upon us, as the conductor of a religious journal and as a Minister of Christ, is not to remodel the outward structure of society or the church, but to convert men and women to Christ. By all the divine warnings, encouragements and sanctions, we would appeal to the conscience; by all that is lovely in Christ and his religion we would appeal to the affections; we would draw away men's minds from the shadows of time to the realities of eternity, from the perishing riches without to the imperishable treasures within, from the unsatisfying and deceitful applause of the world to the perfect peace of a soul in harmony with God. We would urge them to show their faith by their works, to use the things of this world as not abusing them, to hold their wealth their knowledge and whatever other means of influence they may have, not as their own but as a trust from God for the good of their fellow men.

This, we believe, is our great work. It aims at the heart of society, and just in proportion as it is accomplished it will prove to be the life of every true reform. At the same time there are evils all around us which we feel bound to notice and to do what we can for their removal.—The condition of the poor is not what it ought to be in a Christian land. Suffering so intense from want in the midst of such boundless wealth ought not to be. But wealth alone cannot remove it. The disease is not in the structure of society alone, but in the hearts of those who suffer, and can be relieved only by being converted. We would have the sons and daughters of the rich go with gifts in their hands and Christian love in their hearts to these perishing ones. We would have better habitations provided for them, and a more equitable distribution of the profits of labor between the employer and the employed. We would have a more Christian fellowship between all who have any intercourse with each other. If it could be done without leaving room for evasion or checking the spirit of enterprise injuriously, we would have laws passed, by which a larger instead of a smaller per centage of taxes should be paid by the rich in proportion to the amount of their means, that thus greater obstacles might be thrown in the way of accumulating their immense fortunes, which are so often dangerous to the souls and children of those who possess them, and which so heighten the ghastly contrasts in the world. We do not believe that the profits of naked labor, especially agricultural labor, are what they should be, nor is that class of pursuits respected as it ought to be. But we do not know how to remedy the evil. And, after all, these are but superficial evils, springing out of that vast fountain of selfishness and passion which feeds all the separate streams of vice and social wrong that overflow the world.

We have no sympathy with the outcry which has been raised in this country against Communities. We rejoice to have the experiment tried, and, though we have no faith in it as a panacea for all existing social evils, we cannot but hope, that even from its failures, much important knowledge may be gained.

MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

The N. E. Puritan has had several articles of late, urging the dissolution of this Convention, on the ground that the Orthodox cannot conscientiously hold the sort of fellowship with Unitarians, which is implied by their continuing to meet as members of the same body. But this Convention is, in fact, neither more nor less than a charitable association for the relief of the widows of poor Congregational ministers, meeting once a year and having a sermon preached on the occasion. The only basis on which they meet, is that of Congregationalism; and the only object before them is to provide for the destitute widows of those who have died members of their body. Now is the Puritan ready to take the ground, that Trinitarian ministers cannot conscientiously unite with Unitarians on this common basis, and for this highly important Christian end? Are there any of those who meet for this purpose, who find their Christian characters, their Christian principles, or their Christian reputation, endangered by it?

But, it is said, by meeting in this way, we are supposed to acknowledge that Unitarians belong to the Congregational body of Christians. But how are they to escape this imputation?—It is proposed to add the small fund belonging to the Convention to the large charity fund now held by a Corporation for the widows of Congregational ministers. But in order to carry out the exclusive principle on which the disorganization of the Convention is proposed, must not the proceeds of this large fund ($80,000) be given entirely to the widows of Orthodox Congregational widows? Certainly if the Orthodox allow a portion of this fund intended only for the widows of Congregational ministers, to be given to the widows of Unitarian ministers, they by this act quite as much acknowledge Unitarian ministers to belong to the Congregational body as they now do. What then is to be done? Shall they insist upon having the whole of this fund used for the benefit of destitute Trinitarians? As three quarters of the fund have been contributed by Unitarians, they certainly can have no right to do this, and as a majority of the Trustees are Unitarians, they can hardly expect the power to do it. Are they, then, ready for conscience sake to give up the whole fund?—The most that they can ask, is, that it should be divided between the Orthodox and Unitarians in the same proportion in which they have contributed to it, i. e. one-quarter to be given to the Orthodox and three-quarters to the Unitarians, while now, in the hands of Unitarian Trustees, no regard is paid to this distinction, but about three-quarters of the proceeds of the fund are distributed among the destitute widows of Orthodox ministers, and, of course, only one-quarter among the Unitarians. Are the Orthodox ready to propose this new division of the fund? The sacrifices they are willing to make, may be taken as a test of the strength of their religious principles. Till they propose some such measure as this, they must excuse us, if we regard this movement as more decisive evidence of sectarian zeal, than of religious principles or moral rectitude.

At the same time we must add, that we do not believe that the writer in the Puritan expresses the real sentiment of the great body of his denomination, or at least of those who understand the real character of the Convention and Charity fund.

SENTIMENTAL AND RELIGIOUS NOVELS.

The Christian Examiner for January has an excellent article on the corrupt light literature of the day, which is worthy of attention. Brownson's Quarterly has an article on nearly the same subject, and as this work is less likely to fall in the way of our readers than the Christian Examiner, we shall make some extracts from it. In respect to sentimental novels for the purpose of teaching Religion, Mr. Brownson's remarks, though very strong, are none too much so. "They offer," he says, "a certain quantity of light and sentimental reading, on condition that one consents, without a wry face, to take a certain dose of Theology, which, if he is well, he does not need, and which, if he is sick, is not enough to do him any good." The same may be said of novels to teach history or political economy or any other important subjects. For their enervating moral influences they cannot be rated too severely.

* * * "The age in which we live is a sentimental age, and sentimentalism is the deadliest enemy to true piety, and to all real strength or worth of character. It enervates the soul, subverts the judgment, and lays the heart open to every temptation. The staple literature of our times, the staple reading of our youth of both sexes, is sentimental novels and love-tales, and the effect is manifest in the diseased state of the public mind, and in the growing effeminacy of character and depravation of morals. Nature herself has made ample provision for the passion and the sentiment of love, and they cannot be excited to an unnatural activity by the charms of imagination and the magic of poetry, without involving the most grave consequences. The early Christians chanted the praises of virginity, and employed their imagination and poetry to win souls to God, not to madden two young persons with a blind and often a fatal passion for each other, and we do not well in departing from their example.

All books which seek the sources of their interest in the passion or sentiment of love are to be distrusted, and so indeed are all which, no matter in what degree, foster a sentimental tendency. The more delicate and refined the sentimentality, and the more apparently innocent and pure it may be, the more really dangerous it is. Works which are grossly sensual disgust all in whom corruption has not already commenced; but works which studiously avoid every indelicate expression or allusion, which seem to breathe an atmosphere of purity itself, excite no alarm, are read by the innocent and confiding, insinuate a fatal poison before it is suspected, and create a tone and temper of mind and heart which pave the way for corruption. Corruption generally, if not always, begins in the sentiments, and in sentiments which in themselves are free from blame, and which apparently cannot be too strong or active. The Devil, when he would seduce us, comes, usually, disguised as an angel of light. If he came in his own shape, in his real character, we should at once recognize and resist him; but coming disguised under the appearance of something which is held to be innocent and worthy to be encouraged, he is able to destroy the equilibrium of the character, to produce a morbid state of the affections, and to take from us all power to resist in the hour of trial.

We speak not, of course, against genuine warmth of heart, real tenderness of feeling, and strength of affection. Nay, we are pleading their cause. The sickly refinement, the morbid sentimentality, which the popular literature of the day has such a direct tendency to foster, is no less fatal to them than to piety and charity. Your inveterate novel-reader cannot love, in any worthy sense of the term. Her heart is *blase* before she is out of her teens. Her whole being, body and soul, heart and mind, inside and out, from top to bottom, is diseased, full of wounds and putrifying sores. She has no health, no soundness, no strength to bear even the application of a remedy. She may talk charmingly, vent much exquisite sentiment, but if you want to find true warmth of heart, genuine affection, or a noble and disinterested deed, go not near her. It is this morbid sensibility, this enervating and corrupting sentimentality, which the popular literature of the day encourages, that we oppose, and every enlightened censor of morals does and must oppose." *

This is hardly exaggerated. The most heartless, or rather the most intensely self-indulgent creature that lives, is one who breathes only in this heated atmosphere of sentimentality. Such books are more corrupting than those which openly teach bad morals.

* * * "We think, however, our authors, even those we are most disposed to censure, have the power in them to give us something better than we get, and that, if they would change somewhat the character of their productions, they could easily render them more excellent. We do not ask them to drop the religious novel, for it is perhaps, notwithstanding our strictures, the most convenient literary form which can now be adopted. But we do wish them to forbear seeking to reconcile opposites in the same work. The religious will not neutralize the sentimental, and the sentimental is the worst possible preparation for the religious. They who would profit by the grave portions of the religious novel do not need the sentimental; and they who cannot be drawn to read religious controversy without the aid of the sentimental will not be drawn by it; for the sentimental of itself indisposes them to whatever requires steady thought and sober judgment. We would, therefore, recommend the discontinuance of such religious novels as seek to entice, through interests which centre in love, to the meditation of what is serious, pious, and holy. Let the love-story be omitted, and the appeal be made, not to interests which it excites, but to interests and affections which Catholic piety and charity do not require us to subdue. The love-story is the chief thing for which young people read a novel, and, if retained in the religious novel, it will be the chief thing for which the religious novel itself will be read. The religious novel, then, becomes only a mere vehicle of sentimentalism.

Love and marriage are important matters, no doubt; but they are not the whole business of life, nor are they so essential to usefulness or happiness as novels in general lead the inexperienced to imagine. Undoubtedly there must and will be marrying and giving in marriage, and this is well enough; but there are men and women,—very respectable people, too,—with warm and loving hearts, who continue to live, without love and marriage, very useful, and apparently very happy, lives. They remember their Creator, their Redeemer, their neighbor; and the poor bless them, the orphan clasps his tiny hands in prayer for them, and God loves them; and they have joy in hoping, though hoping in fear, that they may at last be received into mansions prepared for them, eternal in the heavens. There is not less to attract, to charm, to fix attention, in the love and espousal of the soul to her heavenly than to her earthly lover. Leave out, then, the earthly, and confine yourselves to the heavenly.

We have read in our day a few novels, perhaps more than a few; but we have found a higher and a more intense pleasure in the lives and legends of the Saints than we ever did in the novels even of the Magician of the North; and it was a pleasure which we enjoyed without finding ourselves wearied and jaded in our feelings, ill at ease, and looking upon ourselves as in a false position, without place or duty in this low work-day world, and with no opportunity to bring out the power within us; but which refreshed and invigorated us, made nothing seem mean or low, every place the right place, every duty the proper duty, every hovel a palace, every doghill a throne; for in it we felt God was everywhere present, could be loved everywhere, in one place or from one position as well as from another, and that every place could be made sacred, every duty be ennobled, every soul be heroic, royal. There was no occasion for shifting one's position, or changing one's state in life. Communion with the Saints very soon teaches one that he may be above or time or place, and while in this mutable and transitory world, in some sort, live in the Eternal and Immutable. Can our writers find nothing here to enliven their works, to attract, charm, and elevate their readers?

But this it may be said is too high, too grave, and it is necessary to descend to the earth, and appeal to a lower order of interests. We grant it. But then cannot this be done without becoming sentimental? Amusement, relaxation, has its place, and may be innocent and salutary.—But the sentimental is no relaxation, is no amusement. It kills amusement, and substitutes the heart's grief for the heart's joy. Why not give us the heart's laughter instead of its tears! Better far better to laugh than to sigh and mope. Old Chaucer, who belonged to England unreformed, to "Merry England," is too broad, and by no means free from grave faults, but his faults flow from his exuberance of life and health, and his influence is a thousand times less immoral than that of your Bulwers, D'Israelis, L. E. L.s, Tennysons, and Nortons. There is always hope of the heart that can laugh out and overflow with mirth. It is the heart oppressed with sadness, overclouded with gloom, that starts back with horror from a little fun and frolic, that is to be dreaded, both for its own sake, and that of others.

The Catholic is serious, for he sees a world lying in error and wickedness,—serious, for he has his own sins to lament, his own soul to save. And he sorrows; but never does he sorrow as one without hope, and his sorrow is less of the sensibility than of the will, less in what he feels than in what he wills. He is always free, calm, rational, possessing his soul, and overflowing with health and gladness. His free and joyous spirit he impresses on his literature. Catholic literature is robust and healthy, of a ruddy complexion, and full of life. It knows no sadness but sadness for sin, and it rejoices evermore.—It eschews melancholy as the Devil's best friend on earth, abhors the morbid sentimentality which feeds upon itself and grows by what it feeds upon. It may be grave, but it never mopes; tender, affectionate, but never weak or sickly. It washes its face, anoints his head, puts on its festive robes, goes forth into the fresh air, the bright sunshine, and, when occasion requires, rings out the merry laugh that does one's heart good to hear. England is sad enough to-day, and her people seem to sit in the region and shadow of death; but in good old Catholic times she was known the world over as "Merry England."—It is on principle the Catholic approves such gladsome and smiling literature. It is only in the free and joyous spirit that the religion can do her perfect work; for it is only such a spirit that has the self-possession, the strength, the energy requisite for the every-day duties of life.

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The contrast between Catholic literature and Protestant is striking. There is deep melancholy that settles upon the world as it withdraws from Catholicity. All Protestant nations are sad.—Their literature is dry and cold, or the wail of the stricken heart, whose ever recurring burden is "Man was made to mourn." Their epic is one long monotonous plaint of woe, or unearthly howl of despair. Read Milton, and Byron, read whom you will, it is always a lamentation.—There is no laughter but the frightful Ha! ha! of the maniac. There is no bounding of the heart, no sparkle of the eye,—unless over the wine-cup; no fulness of life, no exuberance of health, no glorious heaven above, no flowery earth beneath, no sweet music from the grove. All is cheerless and dark. Man's life is short and full of care and trouble. Whence comes it? Why is it? Whither tends it?—How could it be otherwise? How should they chant in hope who hope have not? How should they exult in joy who joy have none? Even the Protestant ascetic literature is cold and forbidding, makes one feel that God is hard and austere, cruel and tyrannical, taking pleasure only in the sufferings of the creatures he has made and hates. It presents us no Father's love, awakens no filial affection, never invites us to run with open hearts and joyous faces to our Father's arms, to hang on his neck, and in our childish prattle tell him all we think, all we feel, all we fear, all we wish. The very thought of doing so would scandalize it. Just as if the more tender, the more affectionate, the more familiar and self-forgetting our confidence, the less respectful it is,—and as if naturalness, simplicity, confidence, familiarity, are not what our good Father most loves in us.

Now against the pagan gloom, doubt, despair, and this morbid sentimentality, not pagan, but of modern growth, the curse of the literature of the age, it is necessary to be on our guard, both as authors and readers. If we must have a literature for those who are not serious, for the weak and vain, let us have it, but let it be free, healthy, and joyous. Let it laugh out from the heart, the free, unconstrained laughter of innocence and gladness. Let it throw the sunlight over all the relations of life. If it will unveil the heart, let it be the heart's mirth, not to grief; and if it will parade the merely human sentiments, let it deck them in gala robes and crown them with fresh-gathered flowers. Let it beat the tambour, sound the trumpets, ring out the merry peal, and go forth with fun and frolic, in the exuberance of joyous spirits, if it will; but let it, in the name of all that is sacred, never sigh, and mope, and talk sentiment.

This is mostly admirable, but we could hardly read what is said about the contrast between the Roman Catholic and Protestant Literature without a smile, nor do we see how Mr. Brownson could have written it with a sober countenance. "Read Milton, read Byron, read whom you will, it is always a lamentation. There is no laughter, but the frightful Ha! ha! of the maniac." And the Roman Catholic literature is wholly different. Does Mr. Brownson seriously expect any body to believe this? No laughter in our Protestant literature from Shakspeare to Dickens! No joyousness or cheerfulness in old Thomas Fuller who wrote of the worthies of England, or in Izaac Walton, or Addison and his associates, or in William Wordsworth even, serious as he is! Milton a gloomy poet, and, in this respect, contrasting mournfully with Dante, the only Catholic poet, worthy to be named with him! Who can read the Paradise Lost without feeling that, notwithstanding its subject, it is the work of a soul dwelling in light? Its whole tone is one of cheerfulness. But Dante, a son of the Church, as he was said to have been the most sorrowful of men, so is his poem penetrated through and through by his spirit. The saddest prose-writer that we read, is Pascal, a devoted Catholic, but a man evidently, whose great soul could not find in his Church the satisfaction he required. No one can read a chapter in Chateaubriand without being oppressed by the tone of sadness that runs through it.

What Mr. Brownson has said about the sentimental character of much of our modern literature is true, and his remarks on the importance of cheerfulness and merriment, are excellent. We assent to them with our whole heart. But we cannot lift up our eyes to the books before us, Jeremy Taylor, Shakspeare, Milton and Sir Walter Scott, Paley and Henry Ware, Jr., Lardner, Hallam, Robertson, Burnet and Prescott, without being reminded not only of the great work which these men, with gifts so widely various, have accomplished and the rich legacy which they have left; but that the manly and cheerful tone of their writings, is one of the most remarkable things about them. So is it with Hooker and Chillingworth. Dr. Johnson is sometimes gloomy; for he had always a leaning towards Rome. If Cowper was the victim, at times, of an intense melancholy, so also was Tasso. But the subject is too plain to need amplification, and if Mr. Brownson with all his great abilities and his indisputable attainments in literature and philosophy, can make such an assertion, in perfect good faith, as we suppose he does, it is only one added to hundreds of cases, which go to prove that when a man's partizan feelings are excited, his judgment is not to be trusted. We do not believe, that there is in the world a literature at once so bright and rich, in intellect or feeling, so cheerful and profound, as that which has grown up in the English tongue since the separation from the Roman Catholic Church. The French may be more sprightly, but it is not so deep; the German may be as profound, but it is less cheerful. At the same time we look with some concern to the legions of green and yellow things, which are now, in France, Germany and England, spawned every year as from the mouth of the dragon, and which many good people consider innocent because they make no violent attack on the virtue and religion of society. But their very touch is pollution. Their friendship is more dangerous than their enmity.

The following article from the *Recorder* is one of the ways in which a controversy, even when we have the worst of the argument, may be turned to some good account. We copy the article for the purpose of applying it to ourselves. The considerations which it urges ought to be impressed upon all denominations.

THE ORTHODOX DILEMMA.

We briefly noticed a few weeks since, a Unitarian article, entitled "The Orthodox Dilemma." It occurred to us then, and reflection has deepened the conviction, that the Unitarian writer overlooked the very worst dilemma into which orthodox christians have ever fallen. It respects not doctrine, for we plead not guilty to the charge of essential error here; but it is this,—an inconsistency between doctrine and practice—between faith and works. There is first a very high profession, and then a sad falling away from it. There is a public consecration to God of time, tongue, pen, money, motive and affection, but the life fails to honor that consecration as sincere and hearty. Or if most of the acts of life favor the profession, some of them do not, and the witnesses contradict each other. How then shall the truth be ascertained? The question is, have we among us a class of people who have been created anew in Christ Jesus, and in whom love to God and man is the governing principle? In a case involving such a confusion of testimony, the judges need to be exceedingly fair, unprejudiced, and discriminating. Can we expect that men of the world—men of sceptical professions and of no profession, will stop to sift the evidence we furnish them, and give due weight to that which is true? All our observation says no. Professing christians are a spectacle to thousands who *watch* for their halting, and who will set off one defect of character against a score of virtues. They are thus in a bad position, on trial at the bar of public opinion—the witnesses disagreeing, and the jury prejudiced. Religion and the profession of religion are thus brought into disrepute, and this is our dilemma. What we profess to honor we dishonor. When we should shed a mild and heavenly radiance on all around, we put our light under a bushel. The church that ought to present itself in all the bloom and loveliness of Spring, sits benumbed under a wintry sky.

We speak of the orthodox churches as comparing them, not with other denominations, but with their *actual obligations*, and we find them in a dilemma much worse than any which our Unitarian friends have alluded to. The ungodly see it, and freely speak of it. It is manifest to ourselves and to all, that because of our iniquities God has hid his face from us, and the rains and dews of heaven do not descend. Brethren of the orthodox faith, what shall we say? We cannot appeal to our profession; we cannot take shelter under the broad wing of charity; we cannot draw the cloak of Calvin over our plague-spot; and we have need to take care, that while we talk of our orthodoxy, and defend that, we do not, as it were, manufacture it into fig leaves to hide our spiritual nakedness. What shall a man's faith profit him if he have not works? What shall it profit a church to plead the soundness of its foundation, if it do not arise and build? Questions like these ought to appeal to the judgment and conscience of all professing christians. It was not our design however to pursue this train of thought, but only to call attention to that which is emphatically the *orthodox dilemma*.

NEW HAMPSHIRE SENTINEL.

John Prentiss, having for forty-eight years had the charge of this paper, now retires, leaving it in the hands of his son. Few editors can look back upon so long a course of labor in that department, and fewer still on labors so faithful and judicious as his. Especially must he remember with peculiar satisfaction, the earnest efforts which he has always made for the moral and intellectual improvement of the people. No paper, that we know of, has taken higher ground in behalf of Common School education, or maintained it with more firmness even unto the end. And now that Mr. Prentiss withdraws from his public labors, may he enjoy many serene days, and may the blessing of a kind Providence attend him in all that yet remains.

For the Register.

THE APOSTOLIC EPISTLES.

In our last number, we spoke of the office of these epistles in authenticating the gospel history. We propose now to exhibit their use at the present day for instruction in doctrine and duty. To show this in general, we will take a strictly parallel case. Suppose reader, that you want to get a clear and full insight into the principles and spirit of the Constitution of the United States, so as to regard all its provisions in the light, in which they were regarded by its founders. You would of course first study the Constitution itself. But its separate clauses are brief, sententious, abstract. It is a document, which from its very nature can bring up no actually occurring cases, by which you can see how it works; and you want to see how it works, in order to arrive at a fair understanding of it. You would therefore deem it essential to study in connection with the Constitution the earliest decisions of the Supreme Court, made when the bench was occupied by men, who had assisted in the formation of the government, and were in intimate communion with the minds of all its illustrious founders. You would feel confident that those men applied the provisions of the Constitution as it was intended that they should be applied. If there were any question of interpretation or of practice, which you could not solve, you would accept their solution as authoritative, and in new cases now occurring you would shape your judgment by the analogy of their decisions. To the Christian Church Christ has given a Constitution in his teachings and his life. It is written out with perfect clearness, yet still with great brevity and with very few detailed applications. But there were judges on whom the Master's spirit rested, who entered fully into his mind, and who had the administration of his Church for many years after his ascension. To these judges were brought numerous and various questions for their determination; and many of their decisions are recorded in the epistles now under consideration. These decisions must of course furnish us important aid in the interpretation of the gospels.

Is it said that the customs, circumstances, questions and doubts of those early days have long since passed away? They have indeed, but *the same kinds* of controversies are still raised. Strictly analogous cases, depending on the same principles for their decision, are still occurring. The heart's inmost experiences and spiritual wants are the same in America in the nineteenth century, as they were in Europe and Asia in the first: and those, who will acquaint themselves with these writings, can hardly derive less edification and instruction from them, than they gave to those to whom they were originally addressed. In illustration of this general statement, we propose to give a few obvious instances with reference to subjects, which occupy a large space in the thoughts and inquiries of conscientious Christians at the present day.

Our Savior laid down the most comprehensive rules for the duty of man to man. Each was to do to his neighbor, as in like case he would have his neighbor do to him. Each was to love his neighbor as himself. And in the parable of the Samaritan our neighbor is made to denote whatever man can need our aid and receive benefit from it. To these rules nothing can be added; and yet in the application of them conscientious persons are sometimes at a loss, on account of a seeming, though never real, conflict between rights and duties. Thus it is often asked, how far is one bound to forego his own lawful indulgences on account of the conscientious scruples of less enlightened fellow Christians, or to prevent the sinful use of what he might innocently use. St. Paul discusses this question on two occasions,—once with reference to the propriety of eating certain kinds of food, which scrupulous Jewish converts deemed unlawful,—again, with reference to the expediency of eating the flesh of animals, which have in any form been consecrated to idolatrous worship. The apostle expresses himself supremely indifferent to these scruples, so far as concerns his own conscience. He is fully persuaded that among the different kinds of wholesome food there is no distinction, which makes it intrinsically wrong to eat one rather than another. An idol too is to him an absolute nullity, and the form of consecration to an idol utterly unmeaning. But "there is not" says he, "in every man that knowledge." He therefore makes a broad distinction between that which is essentially lawful and that which is expedient. "All things, (that is, all kinds of food,) are lawful for me; but all things edify not,"—some perplex, distress, scandalize my weaker brethren. And he enjoins upon both his Roman and his Corinthian friends a tender, sacred reverence for the consciences of these weaker brethren. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.... For even Christ pleased not himself." "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." "Destroy not him with thy meat, for whom Christ died." "I please all men in all things, not seeking my own profit, but the profit of many that they may be saved." "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Now it is very true that there is no subject on earth, with which we have less concern than with the Jewish distinctions of meats, or with things offered to idols. But the principles, on which the apostle settles these questions, are great and eternal principles, as applicable now as then, and never more needed than now. He shows us, on this whole class of subjects, what the attitude of the true Christian is,—not the proud, defiant independance, which many assume, regardless of their weak and tempted brethren, unwilling to yield up indulgences which may ensnare them into sin, careless what becomes of others so long as they compromise themselves by no overt guilt. We see this noble, whole souled apostle, fearless as he was, full of courage and of ardor, maintaining a dauntless front before magistrates, kings, and vast excited multitudes, preferring imprisonment, stripes and the cross to the slightest deviation from the path of duty,—yet, where the consciences and the spiritual welfare of others are involved, careful, scrupulous, forbearing to the last degree, unwilling to do that, by which the humblest, frailest soul can be led into sin, or the most feeble lamb in the flock be turned away from the fold. This beautiful example is written for our own times. Never was there more needed that blending of energy and gentleness of uncompromising boldness against every form of sin and tenderness for the frail, the tempted and the endangered.

We might take as another instance, in which St. Paul makes applications of the principles of the gospel similar to those which we are constantly called to make at the present day, the whole subject of Christian toleration and fellowship, its extent and its limitations. On this subject the apostle is eminently liberal and catholic. He rebukes sectarianism, reproves those, who would take the name of Paul, or Cephas, or any other name than Christ's,—says that he had even declined baptizing his own converts, lest the use of his name in connection with that service should lead to the creation of a separate sect.—He declares that the work of all, who build on the one foundation, Jesus Christ, is accepted of God, even though according to their different degrees of light they build with materials of differing value. His epistle to the Romans was written to harmonize differences much wider than those which now keep sects bitterly alienated from each other, and his exhortation to both parties, notwithstanding grounds of variance which they were disposed to regard as fundamental, is, "Receive ye one another as Christ also received us, to the glory of God." So solicitous is he to keep divisions out of the Church, that he counsels Titus,—"A man that is an *heretic*, (that is, a *contentious* man, one that causes division and strife, for such is the original and the only original meaning of the word *heretic*,—it had not the slightest reference to what a man believed,) after the first and second admonition reject." But, broad as are his terms of Christian fellowship, it is with *him* a fellowship in Christ, and not out of Christ. *In* his epistles to Timothy and Titus, he forbids them to sanction, or to hold communion with professed religious teachers, who are openly false to the teachings and the spirit of Christ, men of corrupt mind and life; and he commands the exclusion of scandalous offenders from the Corinthian Church which they had disgraced. St. Paul's rule then is that of Christian fellowship with all, who in profession and life recognize Jesus Christ as the foundation of their faith, whatever their differences, while those, who in words or life adopt any other foundation, are to be left out of the pale of fellowship. Towards these last, we are to be kind and forbearing; yet even the charity, which believeth all things and hopeth all things, because it also rejoiceth in the truth, will not suffer us to confer upon them the holy name of Christian, which is not ours to give, but must be given to those, to whom it is appointed by the Father.

We might cite also in this connection, the delineations of faith by both Paul and James coincident in doctrine, though presenting the subject from different points of view, as no less valuable to Christians of our day than to those, for whom they were written. St. Paul exhibits faith as entirely independent of ritual obedience, and his statements and reasonings, though written with reference to the law of Moses, are directly and eminently applicable to the blind, stupid, wooden formalism, which in every age and portion of the Church has sought to usurp the name and place of vital piety. St. James' object was to guard those for whom he wrote against the separation of faith from good works, and his lucid exposition of the essential connection between the inward and the outward, between a devout heart and a holy life, has never for a moment lost its momentous interest and importance; for there have never been lacking those, who would make fervor of feeling atone for negligence in duty,—inward ecstacies and raptures for a careless and sinful life. Now on this subject of faith, our Savior said all that he could have said. He proffered himself as the object of implicit faith,—he insisted on faith in himself as of essential moment,—he gave, in his own godlike words and works, in his cross and his resurrection an impregnable basis for faith to rest upon. But during his brief ministry, there was not time for the errors against which Paul and James defended faith, to take shape and grow into distinct developement. He could not, therefore, have described them and reasoned against them with any efficacy. To have fought against them before they existed would have been to beat the air. But, when formalism and antinomianism crept into the Church, then was the time to give their morbid anatomy, and to concentrate the resources of the Christian doctrine and exhortation for their suppression.

To take another instance, our Savior's discourse on regeneration and his reiterated commendation of brotherly love as the surest test of discipleship leave nothing unsaid as to the basis and evidences of the regenerate character. Its foundation is spirituality,—its end is love. But the nature and duration of his ministry did not furnish occasion for those questions as to the genuineness of Christian experience, which the apostles had to meet. They however encountered many false pretenders to the Christian name,—many, who imposed upon others,—many, who deceived themselves. They were thus called upon to write out in detail the traits of spirituality and the manifestations of love, which belong to the true Christian character; and their delineations are of inestimable value to us at the present day, in suggesting questions for self examination, and individual points of Christian attainment for our prayerful endeavor. St. Paul encountered those, who, while they professed themselves Christians "walked after the flesh," depended on outward things, and were strangers to the spiritual affections that mark the true disciple. Hence the detailed, yet fervent and glowing description of the spiritual life in its inception, growth and *perfectness*, which we have in the *seventh* and *eighth* chapters of the epistle to the Romans. St. John had found among professed *disciples* those whose love for the brethren was cold; and his affectionate heart could not rest, till he had indited for his children in the faith that touching and beautiful epistle, *in*

agreeing with all the views expressed in it. I think the truth in this matter, like the great law of gravitation, can be expressed in a few words. Admitting for the sake of argument, God is a *perfect* moral governor; and *infinite* in benevolence, (I presume few or none will be disposed to deny those two things) then it seems to me to follow of necessity, that he must reward virtue, right doing as much as he can reward it, and that he must hate sin, wrong doing, as much as he can hate it, and consequently, punish it as much as he can. Or in other words he must do all that he can to keep it out of the system. For the moment you prove, that he will not reward virtue as much as in his power and that he will punish sin only slightly, you demonstrate that he is not a *perfect* moral governor. He might do more to make men virtuous, and to keep them from being vicious, and consequently does not show the highest approbation of right action, nor disapprobation of wrong. By such an one's own showing, he builds up only a cobweb barrier against sin, when he might build a wall of adamant and fire. Is not that an inconsistent theory, which claims perfect benevolence for God, and yet does not allow him to hold that as dearest he is heart which tends to produce the most happiness and will not allow him to hold the worst thing in the universe, in the most perfect abhorrence?

If he is infinite in benevolence, ought he not to do his utmost to shut down the flood gates of sin, and keep its desolating, misery-producing waves from overflowing the universe? That can only be called a perfect government, which does all in its power to promote right doing, not that it does something!

Again, the moment you prove to me that God does not hate sin to-day as much as he can, hate it, what assurance have I but that to-morrow, he will hate it still less, and the day after less still! And soon he may be indifferent between sin and holiness, and by and by, he may come to love sin better than holiness, and reward me for the former and punish me for the latter, and thus I should be in a strait betwixt two, not knowing what course of action to follow. Moreover, the moment you prove he does not hate sin as much as he can, you prove, as we have before stated, that he is not *infinitely* benevolent, and when that is made out, you cut all the cords that bind me to his throne. For *hate* alone is the foundation to *all* moral obligation. A moral governor must be infinite in benevolence, in order to bind his subjects, with moral obligations. A.

For the Register.

LEE ST. CHURCH.

The Ladies of the Lee St. Church beg leave to acknowledge, thus publicly, their obligations to the community for the generous aid afforded them at their late sale. The successful result is no less gratifying, as affording the means to adorn their new Church in a becoming manner, than as an evidence of the kind and Christian feeling existing in the community towards their feeble band.

With only three weeks of preparation and with very unpleasant weather during most of the two days of sale, they have realized, beyond expenses, upwards of $500. To themselves the credit is not due; to other hands and purses, and above all, to the blessings of God, do they we their success.

They would feel themselves grossly remiss in their Christian duty did they not give utterance to the deep feelings which move their hearts on this occasion. The kind sympathy and assistance which they have received, not only from their brethren of the other Unitarian Societies in Old Cambridge and Cambridgeport, but also from those of every religious denomination in the city, seem especially to call for a strong expression of gratitude, that those barriers, which in some instances are allowed to separate Christians of different names, have had no place here.

Neither would they forget the generous donations from abroad; from the Hollis St. Society in Boston, and from many members of other Societies in that city; from East Boston, Jamaica Plains, Dorchester, Salem, Medford, Lexington, Framingham, Brighton, Hingham, Leominster, Brattleboro', Vt., and Haverhill. To each and to all, they return most hearty and sincere thanks.

They utter these words in no spirit of vain boasting. It is a duty to record the fact, when members of differing denominations, with the true benevolence of a Christian heart, aid and encourage each other, as well with outward goods, as with spiritual gifts. They trust that no degree of outward prosperity will ever lead them to forget those inward graces, which produce a holy, loving life, without which, they can never gain a name or place in the invisible Church, however high a rank they may attain on earth.

MRS. MARGARET FULLER
MRS. PETER MACKINTOSH
MRS. HENRY BURDITT
MRS. P. R. L. STONE
MRS. HUGH W. GREEN
} Committee.

Cambridge, Jan. 5, 1847.

For the Register.

MR. EDITOR,—I would call the attention of your clerical readers to one important point in the delivery of sermons, which is, to direct their eyes to their audience as much as possible. In private conversation, a person always should look at the one he is addressing, and so in public address it is much easier to fix the attention on a speaker which is talking to us, than one who is apparently making his remarks to the ceiling, or the panels of the gallery. The reason is obvious. Every writer upon oratory speaks of the orator's eye, as one of his most powerful instruments, but if the audience cannot see the speaker's eye, it is as though that part of his armory had been left behind. A little reflection will convince every minister, who wishes to engage and fix the attention of his congregation, of the importance of this matter, and I would suggest to those whose practice in delivering their sermons does not conform to the true rule in this respect to amend. LAYMAN.

For the Register.

WHAT IS PRAYER.

[A continuation of a piece which appeared in one of your papers, lately, signed S. S.]

True prayer is the outpouring of a grateful soul to its maker, the inspiration of gladness, a feeling of joy pervading the heart at varied times, the proof of a true faith, and the burning of a spirit lighted by zeal. Prayer is not confined to any favored class but to the world. The poor, the rich, the sick, the dying, the oppressed, and all who have the Bible and believe in it, can pray—without it, they can pray, if their belief is strong, and their heart firm.

Prayer is enforced and commanded, as can be proved by many sentences of holy writ—its purpose is to elevate the heart, strengthen the understanding, and to advance man in his heavenly progress. "Pray that ye enter not into temptation!"

This world has its trials, its troubles and its afflictions, but with prayer for our armor, we can resist them with its peace in our hearts, and its holiness guiding our ways. "Come unto me all that are heavy laden, and I will give you rest." Go unto him with prayer, as your Mediator, your Savior. Seek the Father through him, for your prayers only will be accepted, when Jesus is your intercessor. Wait not, but approach now, while he is near, seek him before the golden bowl be broken, or the silver cord be loosed. B.

NEW PUBLICATIONS.

MEMOIR OF ROBERT SWAIN.

This little volume, originally printed for private use, is now published by Munroe & Co. for general circulation. We welcome it as a beautiful memorial of a young man with whom it was our happiness to become acquainted during the last months of his life, and whose character we recall as remarkable for its maturity and completeness. We perform the grateful office of friendship, in recording our satisfaction with this simple and excellent memorial of his life. We are glad that a wider circle than the personal friends of Robert may have an opportunity of knowing and being impressed with his virtues. The best thing to be said of the Memoir is that it is *true*. It gives all the individuality of its subject. And there is no extravagance in it, no enumeration of excellencies, no praise, no pointing out of peculiarities. The story is simple and the reader is left to draw his own inferences and form his own judgment. There are passages in it of great beauty which appeal to our deepest hearts and sometimes move us to tears. We would particularly note the *confidence* which existed between Robert and his father. Would that we could often see it so happily exemplified! Nothing is more needed to adorn and sanctify home; nothing has such power to keep young men from sin and rejoice old men's hearts. To those parents who desire such a character for their sons or such consolation when they are no longer with them, we commend this beautiful and much needed lesson.

The Editor, has executed his trskwith judgment and truth. His own work scarcely appears. The reader is wholly occupied with Robert. This is always the chief excellence of biography, though often lost sight of by vain and ambitious writers. The arangement and selection of materials discover the happy talent of the Editor. We hope for this book an extensive circulation and anticipate the deep impression it is destined to make especially on the minds of the young. It will help them to bear trials patiently and find their happiness in duty. It will help them in their estimation of life and give new beauty to religion. D. C.

FLOWERS FOR CHILDREN, by L. Maria Child. III. For children of eleven or twelve years of age.

Mrs. Child is so universally known as an admirable writer for children that she needs no commendation of ours; but we cannot help saying how well we like this little book, though it does in one of its stories deal a little in that sentimental romance which we do not think the best kind of reading for children.

HYMNS, SONGS AND FABLES, for young people. By Eliza Lee Follen.

A very good musical accompaniment to Mrs. Child's stories, and we would gladly see it in the hands of children. The multitude of books for the young, is a burden. We believe in a very few, and always regret to see children's minds distracted by many. A book must have uncommon merit, if it is capable of doing a child good enough to counterbalance the evil occasioned by one book more. This, however, is an old favorite "revised and enlarged," and we have no doubt, improved.

We have received and hope to notice particularly hereafter,

1. Dewey's Discourses on Human Life, composed in part of the first volume of sermons which he published, partly of sermons not before published and partly of Essays, Reviews &c. We know of no richer volume of discourses.

2. Christian Consolations. Sermons by A. P. Peabody—a volume, we are sure which will carry light and comfort into many a desolate home.

3. Noyes's Translation of the Psalms,—a new edition and an improvement on the first, excellent as that was.

4. Christianity the Life of the Soul, by the author of Martyria, with an introduction by Rev. F. D. Huntington.

5. How to be a man. A book for boys. By Harvey Newcomb.

6. Registration of Births, Marriages and Deaths in Massachusetts, 1846. By John G. Palfrey. Also from the same source, Abstracts of the Returns from Banks and Institutions for Savings in Mass. Oct. 1846. No one can question the official industry and fidelity of our Secretary of State.

7. First Annual Report of the Superintendent of Common Schools in Vermont,—a promising omen.

BOSTON ALMANAC. Mr. Dickinson's Boston Almanac has been promptly published this year. It is enlarged and improved, and as usual neatly printed, and offered at the low price of 25 cts.

We are happy in the opportunity of calling the attention of our readers to the Circular of the Seamen's Aid Society. The efforts of the ladies who have embarked in this Christian enterprise, are worthy of all praise. If they are ready to devote their time and labors to the important undertaking of furnishing the house which the large benevolence of some of our citizens has erected, can those who have not contributed to the means of constructing the house do less at the call of these true "Sisters of Charity," than to cast in freely according to their ability, the offerings, necessary to prepare the house for occupancy. A. B.

TO THE FRIENDS OF SEAMEN.

The Seamen's Aid Society of Boston respectfully request the assistance of those interested in the welfare of seamen and their families, in furnishing a house now building by the Boston Port Society, for a Mariner's House, and nearly completed. This house is to be leased to the Seamen's Aid Society, and to be entirely under their control and management. They have had many years' experience in this form of charity, and each year has strengthened their convictions of its importance and practicability. There are already many *houses* to accommodate seamen, but few *homes*. The testimony of those, who have repeatedly returned to the Mariner's House, gives assurance that the religious, social, and fireside influences there exerted have had their controlling and elevating effect.

Connected with the House is a Store, where the seamen can find every needed article of clothing. From this Store work is supplied to destitute women connected with the families of seamen, their widows, their daughters, and their sisters, and paid for at such a price, that the employed can *live* by her work. Thus the small profit paid by the sailor goes directly to the families of seamen, as an equivalent for labor performed, and the amount of good thus accomplished is tenfold what it would be, were the money only given, without the work, for industry and independence are thus encouraged and rewarded.

Of those, who have "enough and to spare," the Seamen's Aid Society would ask a little to enable them to make pleasant and comfortable the home they are preparing for the sailor. All are either directly or remotely interested in his welfare. Does not the merchant send forth his ships with more confident hopes of a prosperous voyage, when they are manned by those, who go forth from a religious and safe home, feeling that they are *men*, that they have been men on shore, and are pledged to all that is manly and faithful, than he does to commit his vessel to those, whose senses and whose souls, whilst on land, have known but one dark night of degradation and sin? Give then a little to make ready a safe resting-place for the storm-tossed and the homeless, for no human being can breathe a pure moral atmosphere without being made better by it. The amount of gain may be so small we cannot measure it, but God can.

Many an ocean wanderer goes forth from his country home, from "green fields and still pastures." Is not the pain of parting lessened by the knowledge that a safe welcome awaits him, when the dangers of the sea are exchanged for the greater dangers of the city? Will not the social gathering, collected in almost every society, ply the needle a little while for the Mariner's House, and send the needful articles for the beds and for the tables? Will not the successful harvester send something for the cellar or the store-room, and experience shall echo "It is more blessed to give than to receive." Will not those, either in city or country, whose ingatherings have been large, heed the command, given eighteen centuries ago in Judea, but which has lost none of its vital binding force, as each year has repeated it, "Freely ye have received, freely give." And those whose gleanings have been few and scanty, listen to the soul encouraging approval, "She has done what she could."

MRS. ALBERT FEARING,
MISS ANN E. COFFIN,
MRS. OTIS EVERETT,
MRS. HANNAH LOCKE,
MRS. E. T. TAYLOR,
MRS. CHARLES ARNOLD,
MRS. STEPHEN RHOADES,
MISS M. RUTHVEN,
MRS. JOHN P. THORNDIKE.

Any gifts of money can be sent to the Treasurer of the Society, Miss ANN E. COFFIN, No. 1 Winthrop Place, any other donations to Rev. E. T. Taylor's corner of Prince and Garden Court streets.
November 28, 1846.

OBITUARIES.

MARTHA W. GAY.

Died at Medway, Dec. 31st, Martha W., wife of the late Willard Gay of Dedham, aged 66 years.

After a lingering and somewhat painful sickness, it has pleased the kind Author of our being to remove from a wide circle of friends, one whose willing disposition, kind and generous heart had ever thrown a pleasant sunshine round their path; and while now they are called to mourn the departure of their loved and cherished friend, the happy recollection of her many virtues, the sweet resignation of her Christian life must strongly impress upon their minds the truth "how blest the righteous when she dies." Our loved friend who has gone but a little while before us, found pleasure and delight in making her companions happy, and seeming ever to have that injunction "not to live for ones-self alone" before her. She was untiring in her efforts to create innocent amusements, impart instruction and to impress upon the minds of the young the value and importance of an early religious life.

Her extensive and varied information, a mind rich with the treasures of early study and labor, together with an almost wonderful memory, served always to enliven the hours as they passed and enriched with useful knowledge the minds of those who happily rejoiced in her companionship. The library of her mind was open to all, and many among us have gathered information and instruction therefrom. Tender, confiding and trusting in her God she considered her life here, one of accountability and ever directed it as pertaining to that happier one above. Her ear was ever ready at the story of the afflicted, and her charitable heart was open to the unfortunate and oppressed; the poor and cold grew warm at her kindness and invoked blessings in their prayers.

While as friends and acquaintances we look upon the broken circle here, it becomes us to turn our thoughts and hopes to that happy band above, seeking to imitate her bright example, and rejoicing in the knowledge that it is left with us one day to join their choir. Of those more immediately connected by kindred ties, it may be said, the world has little comfort for their sorrow. Their early instruction has taught them to scrutinize not the ways of a Divine Providence, nor seek to interpret the angel songs that have welcomed their mother to the skies. B.

JOSHUA MAURAN.

In the Providence Journal of the 2d inst. we find the following notice.

"We are pained to announce the sudden demise of JOSHUA MAURAN, which event took place last evening. Capt. Mauran, as one of the firm of C. & J. Mauran, has long been known as one of our most enterprising merchants. It will be remembered that his respected brother, CARLO MAURAN, was, about two years since called from time in a manner similarly sudden and unexpected."

JAMES SMITH, ESQ.

Died in Peterboro', N. H., Dec. 21, James Smith, Esq., aged 32.

Mr. Smith has for several years been a lawyer in New Orleans, where his prospects of success were unusually promising, and where he was, as elsewhere, respected for his talents and his social qualities.

MISCELLANEOUS ITEMS.

REPUBLIC OF CRACOW, AND THE TREATY OF VIENNA. The following is a copy of the articles in the treaty of Vienna, intended to secure the independence of the Republic of Vienna.

"Article 6. The city of Cracow, with its territory, is declared in perpetuity a free, independent, and strictly neutral city, under the protection of Russia, Prussia, and Austria.

"Article 9. The Courts of Russia, Austria and Prussia, engage to respect, and to cause to be respected forever, the neutrality of the free city of Cracow, and of its entire territory. No armed force can ever be introduced into it, under any pretence whatsoever."

This treaty has been violated, and Cracow incorporated with the empire of Austria. And thus these three great Empires, whose faith was pledged for its safety and preservation, have violated their faith, and perpetrated the great national wrong of suffering the Republic to be blotted out.

Both France and England are parties to the treaty of Vienna. What will they say? What France may say, can be guessed from the following remarkable paragraph, in an article of some length, confidently attributed to M. Guizot.

"However elevated a throne may be, it is subject to the eternal principles of honor. We have the happiness of living in an age in which principles seated at the depth of the conscience of man, form there a tribunal before which emperors and kings must appear like the rest of mankind. When the world, still in its semi-savage state, was only enlightened by the uncertain rays of the moral theories of philosophers, princes who had force on their side, had a chance of being unjust, and wicked with impunity. But since christianity has vulgarised and universalised the fundamental system of right and duty in all, there is no longer, in any sphere, an act of violation of what is true, and just, and holy, that can hope to escape condemnation. In this point of view, the three governments of Russia, Prussia, and Austria have lowered themselves in the opinion of their own people. There is no division in good faith. When the foreigners have been cheated, natives may also be cheated, and they who have suppressed the liberties of one town, may be justly suspected of being capable of suppressing the liberties of twenty others. If we were citizens of St. Petersburgh, Berlin, or Vienna, the fate of Cracow would give us ground for reflection."

DISCUSSION OF SLAVERY IN BALTIMORE.—The Baltimore correspondent of the New York Tribune writes as follows: "To every heart imbued with the least portion of philanthropy, the present aspect of things in Baltimore must be highly cheering; a complete revolution in public opinion is being happily effected. Some weeks ago, the question, "will the abolition of slavery in Maryland tend to the prosperity of the State;" was proposed in a debating society composed of highly intelligent men. While *the negative* are not deficient in ingenuity and great tact, it is acknowledged that *the affirmative* have employed an amount of incontrovertible argument, that has thrown a flood of light on this hitherto one-sided question in Maryland. To such an extent is the public mind excited, that the discussion, by common consent, has been adjourned from day to day, and is likely to continue for several weeks."

EPISCOPAL CITY MISSIONS. The Christian Witness gives the following extracts from the third report of the Episcopal city mission for Boston. The Missionary says:

"For the year now ending, I have held 248 regular services of the Church. I have held 20 other religious meetings, administered the holy communion 20 times.

I have also officiated as chaplain 36 times, and delivered 29 lectures on moral and benevolent subjects, making, of regular and occasional services of the church, 286; of other moral and religious services, 85; in all 374.

I have also made 1358 visits for the poor. As the number of families connected with the mission, and the communicants, have so recently been considerably increased, I am not able to give an exact account of either.

I have expended, for the relief of the poor, $1150 73, on 974 occasions, as follows, including the unprovided for balance (see last report,) of $119 56: Provisions, 223 21; fuel, 57 68; rent, 147 48; clothing, 51 71; sickness, 142 85; burials, 54 18; books, printing, schools, and Sunday school, 78 80; cash, 93 18; moving and travelling, 18 25; furniture and bedding, 29 93; tools and materials, 21 09; loans, to be repaid, 52 00; sundries, 61 21, —$1150 73.

THE UNITARIAN CHURCH in Haverhill, a neat Church built only a few years since, was burnt on Monday afternoon.

THE ASSOCIATIONISTS of this city are having a course of lectures delivered, on their views of social science. The first lecture was given on Thursday evening by Wm. H. Channing.

THE CITY GOVERNMENT for the year 1847 was duly organized on Monday. The Mayor delivered an appropriate address. Geo. S. Hillard, Esq. was chosen President of the Common Council, and Samuel F. McCleary was unimously re-elected city Clerk.

ISAAC FRANKLIN. This gentleman, late a resident of Sumner Co., Tenn., bequeathed, at his death, in April last, the principal part of a large fortune, amounting to nearly a million of dollars, to the establishment and endowment of an institution of learning, in Sumner county; for the education of the necessitous children in that section of his native State. A part of his property being in the State of Louisiana, his lady, by the laws of that State, might have claimed about $150,000 of the bequest. But this she declined doing, and generously co-operated with those entrusted with the property, in carrying out the full intentions of his will.

RUSSIA AND TURKEY. A new treaty of commerce between these two governments takes effect on the first of July next. The treaty accords to Russia all the privileges given to any other country.

RUSSIA AND FRANCE. The probability of the establishment of friendly relations between the governments of Russia and France, is augured from the fact that the Charge d'Affaires of France has recently dined with the Emperor. It may not be generally known that these two governments have been for some time so estranged as not to have kept Ambassadors at each other's court.

FLOUR. The importations of flour into Boston the year 1846 amounted to 748,123 barrels, of which 231,436 came over the Western railroad.

MASSACRE OF THE NESTORIANS. A correspondent of the London Morning Chronicle, writing from Constantinople gives an account of a most horrid massacre of the Nestorians, by Beder Khan Bey. This chief has 40,000 men at his command, and is virtual sovereign of the whole mountain district. Within eight years past he has risen from poverty to wealth and power. This remarkable prosperity is to be attributed to the friendship and aid of the Turkish government, and it has at last excited the jealousy of this government.

Beder Khan Bey has long been known as an enemy of the Nestorians, who to free themselves from his persecutions sent a deputation to the Porte demanding to be incorporated in the jurisdiction of the government of Mossoul. The attempt of the Nestorians brought down the vengeance of Beder Khan upon them. The first act of vengeance was in 1843 when he sent several thousand Kurdes among them, under Mahmoud Khan, by whom they were pillaged and massacred. But the late attack exceeds all instances of modern barbarity on record. We are told that "thirty-six villages, at least, have been made the scene of the most harrowing wholesale murders." "Men, women and children crying for mercy; the women and children in the agonies of terror, were put to death by every species of torture which cruelty could invent." Two of the bishops, if not more, were impaled and several of the priests. "Three thousand of the Nestorians have perished in this massacre, on the lowest calculation."

These barbarities have occasioned strong remonstrances by the foreign envoys at Constantinople, who insist that Beder Khan Bey is a monster who must be crushed. The Porte is represented as possessing the same sentiments. But the great force at the command of Beder Khan, renders this more easily said than done.

☞ NOTICE. So many of the Sunday Schools of our denomination, in the country, are not in session at this time of the year, that it has been thought best by the Teachers of the Warren Street Chapel to defer making their annual donation of Tracts till next spring.

In the meantime, a copy of Mr Gray's late publication, "My Teachers New Year's Present, or Select Biography of the Young" will be forwarded to the Librarian of each of the Schools that contributed to the Floral Procession of last 4th of July.

Should any School be overlooked, the Superintendent or Pastor will please notify Mr Barnard, No. 5 Warren street, Boston. j2

TO SUBSCRIBERS.

The proprietor of the Register would repeat his request, to those subscribers who have recently had bills sent to them, to forward the amount, at their earliest possible convenience.

The money is needed for the essential operations of the establishment, and an early remittance will be a personal favor to the publisher, by relieving burdens which, from the long delay of many small but weekly increasing sums have grown to be very inconvenient.

Those at a distance, as well as those who pay sums not convenient to send by mail can pay the amount each to his respective postmaster, and forward to us his receipt. A proper form of receipt is given below.

POST OFFICE, (Town,) (State,)
(Month,) (Date,) 184 .
Received of (A. B.) —— dollars —— cents for his subscription to the Christian Register, payable to the Publisher by the Post Master of Boston, Mass., on presentation of this Receipt, duly endorsed.
$——
n14 tf C. D., Post Master.

☞ UNION PASTORAL ASSOCIATION. The next meeting will be with Rev James W. Thompson, Salem, on Tuesday, Jan'y 12th, at 11 o'clock A. M.
SAMUEL OSGOOD, Sec'y.
Providence, Jan'y 9th, 1847.

☞ SEAMEN'S AID SOCIETY. The annual meeting of the Seamen's Aid Society, will be held in the Masonic Temple, on Tuesday morning, January 12th, at half-past 10 o'clock.
Members are requested to bring their supscriptions enclosed in a paper containing their name and place of residence.
All interested in the cause of Seamen are invited to attend.
j9 E. L. EVERETT, Sec'y S. A. S.

☞ Rev Charles Spear will preach on the Duty of Society towards Criminals, in the Rev Caleb Stetson's Church in Medford, on the next Sabbath, at the regular service in the afternoon, and at the Universalist Church in the evening at half-past 6.

☞ CAMBRIDGE MINISTERIAL ASSOCIATION. Next meeting at Watertown, on Tuesday, 12th inst.
j9 WM. NEWELL, Sec'y.

MARRIAGES.

In this city, 30th ult., by Rev. F. D. Huntington, Mr John C. Johnson to Miss M. Arnold.

In Lynn, 24d ult., by Rev Mr Driver, Mr Samuel Bass, of Boston, to Miss Mary Olivia Griffin.

In the Church at Northboro', by Rev J. Allen, Dec 27th, Mr Peter L. Whiton, of Hingham, to Miss Sarah Ann P. Densmore.

In Carlisle, Dec 13th. by Rev Mr Tilden, Mr Ephraim Patch, of Lowell, Mass., to Miss Sarah H. Morse, of Rumney, N. H.; 24th, by Rev J. Thurston, of Billerica, Mr John F. Baldwin, of Billerica, to Miss Fanny A. Parker, of C.; 27th by Rev H. Wood, Mr Geo Heath to Miss Clarissa M. Richardson.

In Charlemont, Mass., on Christmas Eve, in the Congretional Church, (Orthodox) by Rev Mr Stearns, of Rowe, James F. Arnold, Esq., of North Adams to Miss Louisa, daughter of Rev Joseph Field, of Charlemont.

In Troy, N. Y., 30th ult., Mr Charles M. Eustis, of Boston, to Miss Henrietta, daughter of Henry Nazro, Esq., of T.

DEATHS.

In this city, Dec. 31, Mr Thomas Crehore, 77.

In Medway, Dec 30th, Mrs Martha W., wife of the late Willard Gay, of Dedham, and daughter of the late Rev D. Emmons, of Franklin, Mass., 66.

In Somerville, Dec 31, Mr Joshua Daniell, of this city, 44.

In Jamaica Plain, 1st inst., Wm. Gustavus, son of Mr Theodore Dunn, 3 *mos.*

At Mill Brook Farm, Fox River, Illinois, Dec 13th, Royal Bullard, Esq., formerly of Pepperell, Mass., 60.

In Shelburne, 25th ult., Dea Ebenezer Fisk, 62, a brother of Rev Pliny Fisk, Missionary to Palestine.

In Kennebunk, Dec 10th, Miss Olive Gillpatrick, 44; 15th, Hannah, wife of Capt Joseph Hatch, 72.

In Ware, Dec 12th, after a painful illness of Typhus Fever, Mr. Adolphus Peters, 33; a very highly respected merchant of that place.

MEMORIA TECHNICA, or, the art of Abbreviating those studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general. Embracing all the available Rules found in Mnemonics or Mnemotechny, of Ancient and Modern Times. To which is added a Perpetual Almanac for two thousand years of past time and time to come Adapted to the use of Schools. By Lorenzo D. Johnson. Second edition, revised and improved. Price, fifty cents.

Public School Teachers who wish to attend the lecture, advertised below, will receive a copy of the work gratis, by calling on the publishers, GOULD, KENDALL & LINCOLN, 59 Washington street.

PUBLIC LECTURE.

Mr L. D. Johnson will give a lecture in the Marlboro' Chapel, Hall No. 1, on Tuesday evening, January 12th, at half-past 7 o'clock, when he will make an exposition of the advantages of his system to the public generally, and its adaptation to Common School instruction.

A young lad will be present, who will answer any one of six thousand questions from the "Memoria Technica," when propounded at random by the audience.—Mr. J. pledges himself that he will, in the course of the evening, give such instruction as will convince his hearers of their own ability to commit to memory, and to retain, what they, perhaps, may heretofore have deemed impracticable.

TERMS OF ADMISSION.

As the several exercises of the occasion will be directed to the illustration of the principles and uses of the system, each person in attendance will use a copy of the Memoria Technica, which will be the only necessary ticket of admission to the lecture.
j9 L. D. JOHNSON.

CYCLOPEDIA OF ENGLISH LITERATURE, NO. 2. The present number contains 24 beautiful wood cuts and furnishes specimens of the writings and lives of upwards of fifty authors. Among which are Spencer, Southwell, Daniels, Fairfax, Wotton, Shakespeare, Donne, Ben Johnson, Beaumont, Fletcher, Brown, Quarles, Herbert, Cartwright, Lovelace, Randolph, Scott, Maitland, Montgomery, James VI, Earl of Sterling, Drummond, Buchan, Johnston, Marlow, etc.

There has been but one continued voice from the press in regard to this work, and that in the highest degree commendatory—the present number will well sustain its high character, and as the work progresses, it will be found constantly increasing in interest. Just published by GOULD KENDALL & LINCOLN,
j9 3w 59 Washington street.

LAIGHTON'S PATENT ENEMA, OR INJECTION CHAIR. This useful and ingenious arrangement for administering injections, is highly approved by Physicians and others who have used it. It can be used by the patient without the aid of an assistant. The apparatus can be disconnected, and it makes a handsome arm-chair for the parlor. We manufacture them of different styles, and keep a good assortment always on hand. From numerous certificates we select the following.

Extract of a letter of Hon Harrison Gray Otis, dated Oct 26, 1846.

"I regard it (the chair) as a most useful invention, and hope it will come into general use."
H. G. OTIS.

A distinguised medical practitioner says:—

"I shall very cordially recommend it to any who I think may have occasion for it."
From Dr Wm Cornell, Boston.

As a Physician, I recommend the Chair of L. V. Badger to the attention of the medical profession, as one of the best conceived plans with which I have become acquainted, for administering enema.
W. M. CORNELL, M. D.
Boston, Nov 20, 1846.

From Dr Henry S. Lee, Boston.

I have examined the injection Chair of L. V. Badger, and consider it a very convenient apparatus for a sick room, as it combines the advantages of administering enema, and of a stool and sitting chair; and I take pleasure in calling to it the attention of medical practitioners. HENRY S. LEE, M. D.
Boston, Nov 20, 1846.

From the Journal of Health, published in Boston.

Medical Chair. We have at our office an *Injection Chair.* The invention is simple, but still the apparatus is efficient. It combines, in one plan, three grand and important items, viz: First, it is convenient and well adapted to administer enema to the sick; and every practising physician and every nurse, are sensible how desirable it is to have such machinery in readiness for the hour of need. Secondly, without the injecting apparatus, it forms a very convenient and *night*, or *stool* chair. And, in the third place, it makes, when you please to have it so, a beautiful easy arm chair, the wood of rich mahogany, the seat well stuffed and covered with hair cloth. It will be very convenient for sea voyages. Physicians and others are invited to call at our office and examine it. L. V. BADGER & CO.,
No 175 Tremont street, opposite Tremont House.
j9

DENTISTRY.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
NO. 7 WINTER STREET.
ag15 tf

PRICES REDUCED!
"FROM AND AFTER" THIS DAY,
AT THE
LADIES' EXCHANGE.

THE Proprietors of this Establishment respectfully give public notice, that for the purpose of making MORE RAPID SALES OF THEIR LARGE STOCK, they have

REDUCED THEIR PRICES,

and will offer every article at a price which will insure its immediate sale.

In consequence of the *dull weather of November*, we have a larger stock of

SHAWLS, SILKS, AND DRESS GOODS,

than is usual at this season, and purchasers will have a large assortment to select from. We shall offer our large and select assortment of

SHAWLS

at such prices as shall tempt *all who see them to buy.*

CASHMERE LONG SHAWLS from $10 to $90, usual price $15 to $125;

100 HIGHLAND PLAID LONG SHAWLS, all wool, $5, usual price $7 50;

And all our Long and Square Shawls at equally low prices, among which are some new and beautiful CASHMERE LONG AND SQUARE, HIGHLAND LONG, AND VELVET SHAWLS, received by last arrivals.

OF DRESS AND CLOAK SILKS

We can offer an unrivalled assortment, in BLACKS, BLUE BLACKS and COLORS, and we shall reduce the prices from 5 to 25 cents per yard, according to relative cost; prices varying from 25 cents a yard to the most costly fabrics, and of all widths, from 1-2 yard to 5-4. Our stock of Black Silks and Evening Silks is unusually large and select, and Ladies wishing Blk. Silks for Spring wear, will make a saving by buying now.

CASHMERES AND DRESS GOODS.

Our large stock of *CASHMERES, M. DE LAINES, OTTOMANS, CASTILLIANS, OREGON PLAIDS, ALIWAL AND VICTORIA PLAIDS, GINGHAMS, PRINTS,* &c., and

RAW SILK PLAIDS,

WILL ALL BE OFFERED AT VERY LOW PRICES.

FRENCH CLOAKINGS AND MERINOS.

In *CLOAKINGS, THIBETS, MERINOS, HIGHLAND PLAIDS, GALA PLAIDS,* and other Cloak Materials, our stock is large, and embraces all the most desirable styles and colors.

ALL OUR

MOURNING GOODS,

BOMBAZINES, ALPACCAS, INDIANAS, CRAPES, &c., will be offered at reduced prices.

Together with all our stock of

LINEN GOODS,

Sheetings, Shirtings, Damasks, Napkins, Cloths, Lawns, Cambrics, Diapers, Huckabucs, Crash, &c., &c.

WOOLLEN GOODS,

CLOTHS; CASSIMERES; DOESKINS; VESTINGS; all Stuffs for Boys' Wear, &c.; *Gents' Dressing Robes; Velvets; Plaids for Children,* &c.

ALL OUR STOCK OF

COTTONS, BLANKETS, FLANNELS, LACES, GLOVES, EMBROIDERIES.

TABLE AND PIANO CLOTHES, HOSIERY,

and our large assortment of new and beautiful

Cashmere Scarfs,

at a liberal discount. Our best *PARIS KID GLOVES* at 56½ cents.

Our stock being much larger than ever before at this season of the year, we shall offer great inducements to our customers, that we may thereby sell every article of our stock on hand.

GEO. W. WARREN & CO.,
192 WASHINGTON STREET, BOSTON.
d12 6tis

Nathaniel F. Williams,
(*Late Collector for the Port of Baltimore,*)

HAVING resumed his former business at his *Fire Proof Store, No* 14 *Bowly's Wharf,* respectfully tenders to his friends and the public his services as a

COMMISSION AGENT,

to sell or purchase all kinds of Merchandise. Every thing that industry and an intimate acquaintance with the growth and prosperity of Baltimore can accomplish may be confidently relied upon, to promote the views of those, confiding their interests to his care.

Baltimore December 5, 1846.

Reference to—
Hon. DANIEL WEBSTER, } Boston.
JOHN WILLIAMS, Esq. }
Hon. JOHN DAVIS, Worcester, Mass.
Hon. JAMES F. SIMMONS, }
Col. WM. BLODGET, } Providence, R. I.
Gen. JOSIAH WHITAKER, }
Messrs. PARMELEE & RODGERS, }
" SPRAGUE, ROBINSON & CO., } New York.
" SHIPMAN & AYRES, }
Hon. HORACE BINNEY, }
" JOHN SERGEANT, } Philadelphia.
JOHN WALES, Esq. Wilmington, Del.
CHARLES B. PENROSE, Esq., Lancaster, Pa.
d5, tf

JACOBS'
Linen and House Furnishing Establishment.

BENJAMIN & E. JACOBS, No. 35 Tremont Row, a few doors North of Tremont House, keeps constantly on hand, an extensive variety of every description of Linen Goods and Housekeeping Articles of their own importation, which are all warranted of the very best fabrics, particularly the Linen Goods, being perfectly free from all admixture of Cotton. The stock consists in part of the following goods, viz:—A large assortment of Linen Shirtings and pillow-case Linens, put up expressly for the trade and family use; do Linen Sheeting, all widths from 9-8 to 12-4 wide; Damask Table Linen, from the low priced to the very best quality imported; single and double Damask Table Cloths of every style and finish, with Doylies and Napkins to match; Imperial and other Quilts; Blankets of the common and very best quality; French, Irish, Scotch and Russia Toweling; Crashes; Russia Diapers and Sheetings; long Lawns; ladies' and gentlemen's Linen Cambric and Lawn Hdkfs, an extensive variety of this article; French Centre and Piano Cloths; Tapestry; do Cotton and Worsted and Plaid cloths by the yard; American Cotton Shirtings and Sheetings, of all the variety of widths and qualities.

N. B. Housekeepers and others in want of good Goods, at fair prices are respectfully invited to examine the assortment. Grateful for past favors, they hope by unremitting attention to business, to give entire satisfaction to all patrons of the old, as well as the new concern. n7

1847—NEW STATE REGISTER. JAMES LORING has in press, The Massachusetts Register and United States Calendar, to be published in January. The compiler, in preparing the eightieth volume of this useful reference book, feels great pleasure in acknowledging an unusual number of corrections from old correspondents and others, which are essential to its accuracy. It is printing in an improved style, and will furnish such valuable information as the times demand. Gentlemen of the various professions are requested to send their corrections to the publisher, No. 132 Washington street. d26

EVERETT'S MISCELLANEOUS WRITINGS. SECOND SERIES. Miscellaneous Writings of Alexander H. Everett. second Series, 1 vol 12mo; published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. d26

LECTURES TO YOUNG MEN.—SECOND EDITION. Livermore's Lectures to Young Men, a capital volume for young men's reading; price 50 cents, 1 vol, 16mo. Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. d26

STRAND OF THE SHELLS FROM THE SEA OF GENIUS. In press, and will be published in a few days by JAMES MUNROE & CO., "Shells from the Strand of the Sea of Genius," by Miss Harriet Earley, one of the Editors of the Lowell Offering, 1 vol, 12mo; 134 Washington, opposite School street. d26

NEW VOL. DISCOURSES BY MR. PEABODY. Christian Consolations, Sermons, designed to afford comfort to the afflicted by Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H., 1 vol 16mo, 324 pages. This day published by CROSY & NICHOLS, 118 Washington street. d26 is4t

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THE MONTHL

POETRY.

[For the Register.]

THE INDIAN'S LANDS.

The white man's soul, it thirsts for gain!
He makes himself a slave of gold!
The Indian's free and boundless lands,
Once all his own, are bought and sold.

An Indian to the forest went
To strip the birch for his canoe,
His father's father's was that wood,
Before the white his country knew.

Long searched he for a fitting tree,
Where once they easy were to find;
The white man's axe had laid them low,
The white man's fire left few behind.

At last 'twas found; he stripped its bark,
He raised his bundle from the ground;
A white man stood beside him there,
And on the Indian sternly frowned.

'Thou steal'st!' 'Thou art a thief!' he cried:
The Indian cast his bundle down,
And calm replied, while turning round
He met the white man's angry frown;

'God made the woods, and to his sons
The Indians gave them long ago;
The Indian never was a thief!
He speaks the truth, as thou dost know.'

'The white man came! He stole the woods,
The hills, the streams, the fields, the game;
The Indian never was a thief!
The white man steals! His is the name!'

J. V.

[For the Register.]

DOERS.

Who love and serve their God? Not only they
Who in the sanctuary lowliest kneel,
Nor they alone, who at the close of day,
To their own private meditations steal.

Not only they who in the field adore,
'Who from his works the Great God learn to know'
Who looking Nature's brightening beauties o'er,
Feel their own hearts with its effulgence glow.

These worship God, but others are there not,
From churches and from sacraments afar,
Who follow all the precepts he has taught,
As planet circles round its guiding star?

He does the will of God, who never errs
From his strict duty to his fellow men,
Who their well-being to his own prefers,
Happy, when all are happy in his ken.

He loves and praises God, who looketh not
Upon this life in sad, repining, mood,
Who beareth all the evil of his lot
And joyfully extracteth all the good.

She does his will, who o'er the couch of pain
Watches with all an angel's kindly grace,
While the pale stars grown bright and dim again
Cast first and last rays on her anxious face.

They serve him too—the suffering and the pure,
Who walk unconsciously in God's own ways,
Whose life is past in learning to endure,
Whose every thought ascends a hymn of praise.

CORNELIA.

FIELD-BIRDS' NESTS.

BY WILLIAM E. CHANNING.

Beyond the Brook so swift I went,
Beyond the fields my course I bent,
Where on the height the oak grove stands,
And Hemlocks thick like iron bands.

And by the marsh, and by the pond,
Though I had wandered oft beyond,
Never before I saw those eight,
Those eight Birds' nests now desolate.

Each nest was filled with snow and leaves,
Each nest that some small songster weaves,
Yet pleasantly they seemed to me,
These little homes of yesterday.

So frail these buildings that the wind
To airy journeys them consigned,
Had not the architect displayed
The quiet cunning of his trade.

On some small twig the house was laid,
That every breath from Heaven swayed,
The nests swing easy as the bush,
The wind in vain on these may push.

Some grass and sticks together piled,
Secure as stately Palace tiled;
A twig the rock on which they stand,
As firm as acres of deep land.

Another summer comes the Bird,
Her sweetly swelling song is heard,
She hops into her little home,
Her mate then merrily does come.

Ye men who pass a wretched life,
Consumed with care, consumed with strife,
Whose gloom grows deeper day by day,
The audience at a tiresome play;

Who build the stately palaces,
Where only endless Gilding is,
Who riot in perpetual show,
In dress, and wine, and costly woe;

Who haunt the narrow City's street,
Surrounded by a thousand feet,
With weary wrinkles in your brows,
And faltering penance in your vows;

Think of the little Field-bird's nest;
Can you not purchase such a rest,
A twig, some straws, a dreamy moor,
The same some Summers going o'er.

MISCELLANEOUS.

"THE RAGGED SCHOOLS OF LONDON."

BRIEF HISTORY OF THE SCHOOLS.

It is not more than seven or eight years since the attention of benevolent people in London was called to the forlorn condition of thousands of youth, of both sexes, who, not only in stature, but in wickedness, had grown beyond the reach of common Sunday schools, and many of whom had become already notorious for crime. There were parts of the city and suburbs of London in which crowds of these miserable creatures were found. These were justly called "breeding places for the hulks and jails, too horrible to contemplate."

As early as 1839–40, a very destitute district in the vicinity of London was explored, and hundreds of people were found in a state of the most deplorable ignorance and poverty. For their sakes an evening service was opened, and the most destitute were furnished with suitable garments to enable them to attend. The effort was frustrated by the abusive and violent conduct of vicious youth, who pelted the people and their teachers, as well as the building where they were, with stones and other missiles. It was then thought best to attempt to bring these youths under some good influences. They were already far advanced in criminal courses. As an evidence of this, it is stated that in one of the earliest schools, when the class-book was called over, the following were among the replies recorded: John Brown: "Gone to Tothill-fields," [A House of Correction.] James Smith: "Please, sir, he's been to Bow Street" [police office,] "and has got a week on the mill," [the tread-mill.] George Tomkins: "He's in Newgate, [the chief London prison,] sir." Henry Cole: "Please, sir, he was caught last night, but he'll soon be out."

The evening service being exchanged for an evening school, the scene which the new assembly presented, beggars all description. The teachers could secure no order, and the intervals of silence within the school, were disturbed by the showers of missiles on the roof of the building, by those who were without.

To preserve the public peace, it was necessary to have the police in attendance. Occasionally, indeed, there was a cessation of noise from screams, catcalls, whistles, falling forms, and other strange sounds, but the moment there was an attempt to sing a hymn, many would begin a profane and often indecent song, and all attempt at worship failed.

Not discouraged by the difficulties, the promoters of the school called for aid; and several warm-hearted, self-denying friends came into the midst of this mob-like company, and thus by dividing the labor, and assigning a small number to the care of each, they seemed to be reduced to some kind of order. Not a session of the school past, however, without some outbreaking of violent rudeness and insult. As illustrative of these proceedings it may be mentioned that in the midst of the exercises, a boy took out of his pocket a live mouse, with a string made fast to his tail. It was allowed to run away as far as it could, when a general hunt took place. The confusion can easily be conceived. On another occasion much alarm was created, by a lighted cracker being thrown on the floor. After one of the teachers had trimmed one of the lamps, the oil-can was taken away. On taking his hat to leave the school, he found the contents of the oil-can had been deposited in it, to his no small annoyance.

As a specimen of the class of pupils for whose good these trials and insults were endured we have room but for the following:

A lad was asked his name, which he gave.—"Where do you live?" inquired the teacher.—There was no answer, but the boy turned his face away. A little fellow in the same class remarked, "Please, sir, he don't live nowhere!" "Indeed, how is that?" "His father and mother are both dead, and he has had no one to take care of him for two years: he sleeps under carts or sheds, or wherever he can. He was nearly naked, the upper part of his body being covered with a small piece of brown holland. "He always comes down our street at night," observed the boy, "and I give him a bit of my supper, or he'd have none." "That's true," replied another, "and though he's so poor he keeps himself clean, for he goes down to the river early in the morning, and well washes himself."

Of the girl's school we have statements showing the urgent necessity of similar provision for them. A report before us says:

Scenes of cruelty and barbarity sometimes occur, even among the female classes. In one class, containing six girls, they quarrelled, and continued fighting until their mouths were litterally "filled with blood." The report adds, "The attendance of this latter class is very uncertain; they generally come in gangs, probably at times when they have committed some misdemeanor, to take shelter for a short season, from the hands of justice."

The writer of these remarks visited the *Jurston Street School* in 1840, and can testify to the correctness of the above representation.

RAGGED SCHOOL UNION.

The "*Ragged School Union* was formed in April, 1844, by a body of Sunday School teachers connected with various evangelical denominations. In a short time public attention was attracted to the scheme. Lord Ashley, and several of the nobility expressed an interest in its success. The first report gave a list of TWENTY schools, having an average attendance of 2000 children, and 200 teachers.

At Windsor, (one of the royal residences,) a "Ragged School" has been established by a chimney sweep—(himself reclaimed from deep wretchedness,) and he was now overseeing a school of one hundred poor boys and girls, from eight to ten years of age. So great confidence is felt in the plan that at Epping, (a densely populated place,) the sum of fifteen hundred dollars was raised by voluntary subscriptions to open a school. By the last account that we have seen, it appears that the number of these schools in or near London, is not less than twenty-six. The average attendance of pupils 2,500, and of teachers 250.

SOME OF THE RESULTS.

The reports published by these schools are interesting, and record many cases of good arising from their operation. In a report of a school in St. Giles's, it is stated that "great improvement has taken place in the general conduct of the scholars. Here there is both a male and female adult class, a sewing class, and also a place for the scholars to wash before going into school; thirty-five have become depositors to the provident fund, and thirty-three of the scholars have been either wholly or partially clothed out of another fund for that purpose, and placed in respectable situations during the present year." The intimate knowledge many of the scholars have acquired of the leading truths and doctrines of Christianity, their attention to the instructions imparted by their teachers, the correctness with which the weekly texts have been learned, and their altered behavior in and out of school, give hopeful indication that much good has been accomplished.

"The school in Jurston Street, Gloucester Street, Westminister Road, has been held every Sabbath evening during the last six years, and through it upwards of 7,000 children and young persons of the most abandoned habits have passed, many of whom have learned not only to read and write, but have become useful and creditable members of society; but as the time for instruction is so limited, it is deemed advisable to open a new and separate school near the same locality, as a day-school. Vast numbers of these youths are continually manifesting a desire to attend to instruction, if the time be made to suit their convenience. The following occurs in Gray's Yard report for the past year: One boy, whose conduct as a scholar was formerly very bad, is now a teacher in the school, and a member of a Christian Church; and two others who had been scholars have lately been drafted into the Bible class of a neighboring school of a better kind. Another youth, who was frequently warned of his danger, resolved to forsake his evil companions, and went to reside elsewhere, in order to be out of their way. He is now filling a useful station in society, and gaining an honest living by industry and care.

The plan of a lending library, on a small scale, has been tried in two or three schools, and the results are very encouraging, the books being generally returned regularly and in good order. The committee are anxious to extend this plan, and also to distribute interesting little story books and tracts amongst the children, especially as they are found frequently to read them aloud to their parents at home. The committee intend likewise shortly to supply Bibles and Testaments, at half-price, to children who can read, and they have reason to believe that many will be thus subscribed for.

The committee have not yet been able to carry out their plan of having a place for washing attached to every school, but a paid teacher has been tried at two or three (in order to have the school, open several evenings a week, as well as Sunday,) and it has been found to answer very well. It does not appear to discourage or drive away voluntary teachers (who are always welcome,) but at the same time it cannot be disguised, that in general *there is a great scarcity of active, zealous, voluntary teachers*, and the usual complaint is, that the children who crowd to the schools, cannot be attended to, or even admitted, for want of teachers. Several other schools have it in contemplation to engage a paid teacher for giving week-day and evening instruction in reading, writing and accounts, provided the Union can assist in paying part of the expense, which seldom exceeds £20 to £25 per annum, (say $100.) It is hoped that the liberality of the public will enable the committee to encourage and carry out this plan.

As an example of the class of boys in that neighborhood, the following was carefully made up lately by the Secretary of the Jurston Street ragged school:

Number of boys on the school books who	
are not in any regular employment,	140
Ditto who have been in prison,	27
Ditto who live by begging,	41
Ditto without farther or mother,	42
Ditto deserted by their parents, or run away from them,	36
Ditto no home to go to,	19
Ditto no bed to sleep on,	99
Ditto who cannot read,	210
Ditto without shoes and stockings,	17
Ditto without hat or cap,	37
Ditto who are children of convicts,	7

The parents of the children are themselves generally ignorant and careless as to the education of their offspring. Most of the children seem to come without consulting their father or mother (where they have them,) and many, no doubt, from mere love of novelty and pastime.—How important is it, therefore, that these schools should maintain the catholic *unsectarian character*, with which they began, admitting children of all denominations of the very lowest grade, and teaching such plain and simple truth (based always on the Word of God) as the meanest capacity may understand, and the most abandoned give some heed to.

The teaching in the school has been found fault with as too exclusively religious. This is not to be wondered at, as matters still remain in regard to the majority. Where the children only assemble on the Sabbath day, and one week evening, the time does not allow of much being taught; and as religious knowledge is the most important, the teachers usually begin with that. But where opportunity offers, many of the teachers try to communicate all kinds of knowledge that may be useful to the children, especially a knowledge of the duties incumbent on them as children, brothers and sisters, neighbors and citizens.

NEED OF SUCH SCHOOLS IN OUR CHIEF CITIES.

It may not be that we have precisely the same class of youth in our cities that are found in London, and perhaps the term "*Ragged Schools*" would not be appropriate to such an assemblage here; but if public statements on the subjects are to be credited, there are thousands who must be constrained by just such means to an abandonment of their evil courses, or they will pursue them to a fatal end. We have room but for a few paragraphs.

Of Boston, it is said "that no less than twelve boys under eighteen years of age, are confined in the city gaol. Gangs of boys roam through the streets every night seeking opportunities to plunder. During the summer nearly every shop in the lower part of Broad street has been broken open, chiefly by these youthful depredators."

"Gangs of vicious boys are prowling about the streets defying the law, and putting peaceful citizens in terror by their notorious and violent proceedings." After stating some instances of violence and outrage, it is stated:—"In fact no man who is averse from repelling force by force, is safe for a moment near these outlaws."

"For months a large portion of all the criminals who have crowded our police and municipal courts have been minors."

A lad was recently expelled from one of the public schools for corrupting his mates with indecent pictures. On investigation, it was found that a few boys hired a room for the exhibition of such pictures, where they resorted, and that a girl in one of the public schools was employed to entice her school mates to go there.

In New York, "it is estimated that at least 20,000 children and youth are entirely unreached by Sunday school or other religious influence; a large portion of whom are already taking the first steps in the path of infamy and crime.—Some effort has been made for their rescue, but such effort must be vastly increased, if we would make any perceptible impression." "The temptations and excitements to crime among the young, are greatly multiplied by the corrupting influence of a corrupt press."

Of Philadelphia, it is enough to say that the chief actors in firemen's riots, and other outrages upon persons and property, are found to be abandoned and reckless youths. Clubs or associations exist with savage and outlandish names—the members of which are often found armed with deadly weapons, with which they have attacked peaceable citizens, as if to show their contempt for human life and public peace.

It has been estimated that at least a *thousand* youth could be mustered within two miles of the State House, all prepared, within and without, for the most revolting scenes of violence and outrage. How many thousands are under training to fit them for the same ranks, we may not know; but for these thousands no adequate provision now exists. The wise and good of all classes and denominations are warned of the state of things around them. Will they awaken to a sense of impending danger and open their hearts, hands and purses, to supply the means of averting it?

WHAT SHALL BE DONE?

If the eyes of our citizens are but opened to see the reality and magnitude of the evils which threaten us from the swelling multitudes of lawless or misgoverned youth, they will feel that *something must be done.*

We are not prepared to present any definite plan of proceeding. This must be the result of inquiry and consultation, and must be modified by various local circumstances and considerations. We will venture only to suggest some leading thoughts:

I. Whatever is done *at all* should be done with the least possible delay. The mere discussion of public grievances, and of plans for their alleviation, if not followed by prompt and vigorous executive measures, only aggravates the evil. The natural inference is that the mischief has been exaggerated, or that it is beyond remedy, and in either case it only adds fuel to the fire.

II. Our common Sunday schools are not likely to serve the purpose for which the "RAGGED SCHOOLS" of London were instituted. Whatever name we give to them, a class of schools must be organized, similar in their main features to our ordinary schools, (as in the employment of *voluntary* teachers; in the strictly Scriptural but *unsectarian* character of the instruction, &c.,) yet still differing from them in the mode of collecting pupils, in the arrangement and furniture of the room, in the character and qualification of the teachers, in the nature and grade of the exercises, and in the attractions and associations of the time and place of meeting.

III. Though Sunday school teachers must take the laboring oar in the work to be done, one prime object must be to enlist the sympathy and co-operation of those who have means or time, or skill, not now fully employed,—thus ADDING TO THE STOCK of benevolent activity, rather than diverting it into a new channel.

IV. At least one school should be opened, at once, in each of our principal cities; and to give it a fair start, the utmost skill, and pains, and interest should be concentrated there. A job well begun, is a job half finished. The experiment can be made on such a scale as the degree of interest and zeal warrants, and with the conviction that it is better to succeed with ten pupils, than fail with a hundred.

V. It may be needful to connect with such a school some extraneous advantages, as an inducement to attend; such as gratuitous instruction in science on a week day evening, or assistance in getting employment, or free access to some useful popular lecture, on condition of correct behavior, &c. These are details upon which we do not enter, and allude to them only to show the nature of the undertaking.

VI. Make the establishing of this class of schools a subject of discussion, (not merely exhortation,) in Teachers' Meetings. Let the facts in the case be diligently ascertained and truly presented—nothing extenuated, and nothing set down for effect. Let us spare no pains to bring these facts, in the most intelligible form, to the minds of our benevolent citizens; and if we are prepared to show that great good can be done, and that there are hearts and heads and hands and feet ready to enlist in the attempt to do it, we may look for large success.

REQUISITES.

1. Great labor and self-denial on the part of those who undertake the work;
2. Generous support on the part of our wealthy and well-disposed citizens;
3. Skill and tact in devising and applying the means of success;
4. Continual prayer and supplication to God for his favor towards the undertaking, without which the wisest human counsels will be turned to confusion.
5. PERSEVERANCE.

WINTER EVENINGS.

Now the evenings are long, and now is the season when young people should store their minds with useful knowledge. There is a time for all things, and the sports of winter are not to be denounced. Exercise is absolutely necessary for the promotion of health, and sluggishness in youth is a bad presage of manhood. But yet there is much time that may be profitably spent in reading, in writing, and in mathematical studies.

It is poor business to devote much time to theological controversy. Good morals are the polar star of all religious systems, and any teachings which clash with good morals must be at once rejected. Theologians have spent their lives in contriving new ways to heaven, and their petty disputes are not worthy of much attention of reasonable beings.

The plain common sense of the New Testament, uncontaminated by subtle constraints and by dark elucidations, will be found sufficient to give strength to moral resolutions; and you need not give yourselves trouble on account of any supernatural operations with which many people will strive to afflict you; for all supernatural operations are entirely beyond your control, and you have nothing to do with them, but to submit all to Him who governs the Universe.

Choose good books therefore and endeavor not to be entangled by teachings which are not comprehended by the teachers themselves; for if the blind lead the blind they both fall into the ditch. No, procure the best historical books and learn what the world has been as well as what it now is. Think for yourselves as you progress, "and believe not every tale." The history of our own country ought to be familiar to every son of this western world. The history of England is next in importance, and as we claim kindred with that race and trace our origin thence, we ought not to be ignorant of the events that have contributed to exalt that country so high in the estimation of mankind.

At school children are put to the study of English Grammar at an age when they cannot possibly comprehend its meaning. Much time is almost entirely lost by such management, though the memory may be improved by having any unmeaning sentences to commit and to rehearse.

Geography is a study that is better understood by children, and Geography should always precede English Grammar. But this may be learned to advantage in middle age, and so may history, and the sciences generally.

In regard to Grammar a master or tutor is required, and when this study is commenced its application to composition should be taught.—Dry and abstract rules, not well understood, are soon forgotten, or remembered to no use. At thirteen or fourteen, children are old enough to write and compose sentences. And a student in Grammar should always be applying his rules in writing. In this mode of teaching, grammar will be understood, and apt scholars will never forget the use of the rules that they have committed to memory.

Yet reading and spelling must be first learned; and these are never seen in perfection unless they are acquired during the years of minority. All who have acquired the art of reading with facility and of spelling accurately may acquire knowledge at any time of life, but he who cannot read and spell at twenty will never be a good reader—nor spell his words as other men do.

Parents ought to be watchful that their offspring may not be bred in ignorance. For ignorance is the block that imposition chooses to build on. Let no day be lost while the school lasts, for the class is broken and confused when one of the members fails to attend.

Farmers have more leisure at this season of the year than mechanics of any class, and farmers in this country are highly culpable when they neglect to compel their children to avail themselves of the means that are here freely offered to acquire the elements of knowledge.

[Maine Cultivator. W. B.

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G. & C. MERRIAM, Springfield, Mass., have in progress, a new stereotype edition of "Webster's American Dictionary," to appear as early as practicable the coming season.

[From Burritt's Christian Citizen.]

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[From the Concord (N. H.) Statesman.]

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Plymouth, Feb 25, 1846 tf mh7

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